

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JANUARY, 1862.

FUNDS FOR DOMESTIC MISSIONS.—The response to the Advent Appeal of the Domestic Committee, as far as made, is not without encouragement. At the same time it falls much below the measure of such encouragement in former years. At the time this number goes to press the Committee require more than \$7000, in order to be ready for all the obligations of the 1st of January, 1862.

The missionaries in the field have the utmost need of what is thus due them, and are hourly expecting its prompt remittance. Will the Church enable the Committee to meet this reasonable expectation? We ask that wherever there has been a collection, there may be no delay in its transmission to our treasury; and that wherever no collection has yet been made, we may be kindly favored with an early and cheering response.

APPROPRIATIONS FOR 1862.—The Domestic Committee have been obliged to defer action, in their department of missionary labor, far beyond the usual time, in reference to the appropriations for 1862.

They wish to exercise a wise judgment in avoiding, if possible, an embarrassing debt; and yet, they would be very glad to keep up the Domestic work to the present standard, inadequate as that standard is to the real wants of the field.

The Bishops for their missionaries, and the missionaries for themselves, are entreating that, in these calamitous times, there may be no diminution in their small stipends. What answer will the Church make

to them? The Committee can go no further than to disburse what is placed in their hands.

The Clergy are, therefore, in this emergency, requested to act *at once* and *perseveringly* in their respective parishes for this good cause. For that portion of the field in which the Committee can, under existing circumstances, act, they need, on the present scale, for 1862, the sum of \$45,000, or an average of \$3750 per month, besides the contributions which are outside of or over and above their own appropriations. If the Church shall, with zeal and faith, take hold of this work, it will, with the divine favor, be accomplished. Christians, if need be, will make self-denials for it. They who in former years have given *less* when they should have given *more*, will reverse the rule, and now consecrate to this cause of Christ in his Church *more*, even from their diminished resources. Will all, of every degree, strive that there be no lack?

Shall our faithful and hard-working missionaries be allowed (it is all they ask) to toil on in their chosen fields for the scattered sheep whom the Great Shepherd hath committed to their care?

HOW TO REMIT.—The safest way to make remittance from a distance to the Treasurer, will be by a certificate of deposit in a solvent bank.

The amount in that case should be paid into such a bank to the credit of Isaac Seymour, Esq., *Treasurer*, and a certificate of deposit taken. This certificate should be forwarded, by mail, to Mr. Seymour, 44 Wall street, New-York, together with a statement of the sources from which the amount was derived.

STATIONS BECOMING SELF-SUPPORTING.—In the close revision of the missionary ground now occupied, which the present exigencies will occasion, it may be found that some stations have attained such a measure of strength as in reality to be able to be self-supporting.

To all such stations the example of St. Luke's Church, Hastings, Minn., afforded by the letter which we publish on page 10, is respectfully commended. The parishes in such stations will save themselves from mortification, and the Committee from the performance of what may be regarded as an ungracious act, if they heed that example by doing likewise. It is no time for those who *can* stand alone to be leaning

upon others. Let them at once take to themselves such honor, and secure for themselves such approbation as the whole Church now cheerfully accords to the good people of Hastings.

STATIONS TOO OLD.—There is a growing conviction that in the administration of Domestic Missions, it will be necessary to limit the time to which, in ordinary cases, help will be extended to the several stations. There are many places where aid given, say from three to seven years, will result in the establishment of parishes able and willing to

“repay this debt
To regions solitary yet
Within our spreading land;”

and the planting of such fruitful vines is the first and most appropriate work of a general missionary board. The centres which are thus established will radiate light and heat in the waste places around them, and cause them also to bear fruit abundantly.

NEW-MEXICO.

From a Layman to Bishop Kemper.

You will permit me to call your attention, and through you the attention of the Church, to this Territory, and its situation and wants, in which the services of our Church have never been heard. New-Mexico originally was settled from old Mexico and Spain, and consequently was entirely under the control of the Jesuits and other priests of the Roman Church. It was, and still is, so far removed from the direct intercourse with the rest of the civilized world and the moral power of the Reformation, that it yet languishes in the ignorance of the medieval ages. Notwithstanding the large admixture of Indian blood among the people, peonage, or the enslavement of the conquered Indian, still exists here in all its force and power. The Jesuit here, as elsewhere, has yielded to the customs and manners of the country; and changing the worship of the sun and the heavenly bodies to that of the Virgin and the saints, has sought for the money of the people rather than to improve them in a moral and religious point of view. Hence, the tithe of crime can not be told.

It must be seen to be realized. No country stands in such need of the moral power of the Church as this.

This people must be reached by and through an influence over the rich New-Mexicans, many of whom are already heartily ashamed of the debased condition of their own church and people. At the same time, I do not believe they could be induced to listen at all to the various sects; yet they might, if proper means were used, attach themselves to the worship of the Church. The great disparity would not frighten them away, and soon the simplicity and high moral sublimity of the liturgy would attract their attention; and the services, if conducted, as they should be, in the Spanish language, they would soon come to look upon, as all good churchmen do, as the service for the people, and not of the minister. In that respect we have the advantage of Rome.

You will already have anticipated what I would suggest for the establishment of the Church in this Territory. My idea, after conversing with several gentlemen who have heretofore been attendants, some of them communicants, in the Church, but who have now for years been here, and all that time deprived of the services

and ordinances of the Church, is this—New-Mexico must be made a missionary diocese. The Church must find a man fully qualified for a frontier life, and such a bishop as St. Paul described: "The husband of one wife." Both should read, write, and speak the Spanish language with facility and ease. Such an one should be ordained as the Bishop, and sent forth. Provisions must be made to meet and cover all his expenses, as he can scarcely expect to receive any thing from the people here at present. He must have his team and camp equipage, so as to be independent of all the world for house and bed, and even cooking. His wife and servant must accompany him wherever he goes, whether with the wagon or the pack animal. The wife could do more among these people than the Bishop himself, if she were a woman whose whole soul was in the work. On account of the dryness and warmth of the climate, the camp-life would not be so much of a hardship as many would suppose. As a matter of fact, nine tenths of the people of New-Mexico sleep in the open air one half of the year, in preference to sleeping under cover. This independent manner of living would give the Bishop many advantages he could not otherwise have. He could go where and when he pleased. And he could thus spend his summer in the north and the winter in the south and south-west, or even in the adjoining provinces of Mexico.

But I check myself here, as I call to mind the fact, that I am writing to a man who has been on the frontier, and a missionary Bishop so many years, and seen so much hard service. You can not be told by me what is needed. You must know now, and can state it in better terms than I could, even were I to try. So in conclusion, my good Bishop, let me ask and entreat of you to bring this matter before your brethren in the Church, so as to do something for even benighted New-Mexico. You may always command me for any thing I can do in the premises.

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MICHIGAN.
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Clifton — Rev. W. Long.

DURING the three months last past, we have lost much by removals, partly owing to the disturbed condition of the country, and partly for other causes. Some of our parishioners of foreign birth

have taken these troublous times to visit their friends at home; and others, prominent supporters of the parish, have left for reasons connected with their business. Yet we think our strength has not, on the whole, been diminished by these losses; for, in consequence of a large increase of workmen, the population is larger now than it has ever been before; and we hope soon to find in the increase a substitute for what we have lost. The need of missionary services is felt now more than ever, and I trust that the labors of the missionary will not be spent in vain.

We have a class of young persons prepared for confirmation, but have been disappointed in the expected visit of the bishop.

I continue to hold services twice a month at the Copper Falls mine, and though many changes have occurred there also, yet the attendance is more constant, and the interest continues to increase.

Marquette — Rev. Josiah Phelps.

On the first of June last, I received and accepted a call to this parish, which had been without the care of a minister for nearly two years. Of course it had suffered some on this account, as all others do, but still, through the zeal and interest of a young gentleman, a communicant of the Church, the services of the Church were read on Sunday mornings, and a sermon, to a small number of such as preferred the services of the prayer-book, though read by a layman, to the meetings of the different denominations. A Sunday-school and Bible-class was also gathered and kept up, so that affairs were not found to be so bad as I had anticipated. But the number is small of those who compose the congregation, especially in the winter season. Our population is quite migratory almost of necessity, and probably will continue so for many years to come. The long winters, the extreme cold climate, and what appears to be considered more than all, the being shut out from the world, as it were, will tend, as it always has, to make all who can find it at all convenient spend their winters in more congenial climates. When the last steamboat for the season takes away the last load of passengers, we feel almost banished, thinking then that no more means of communication exist with the lower world for seven or eight months,

except by the long overland route through the wilderness to Green Bay and Appleton, Wisconsin. Besides natural causes, which we must expect to continue to operate in reducing our winter population, this year we have in addition the unnatural one of our civil war. Very many, comparatively, of our young men have volunteered their services for the war. Still, unimportant in numbers as this parish is during the winter, there are from sixty to one hundred persons in regular attendance upon the services of the Church, and many others who will, no doubt, attend from the different denominations of Christians residing here; for all of the resident ministers of all the denominations have gone below, and left me with a clear field for the winter. I hope and trust that, by a prudent and discreet course, some will for the first time learn, and then I am sure they will love the good old paths of mother Church. A kindly feeling exists toward us, and I see no reason why good results may not follow. At any rate, I am rejoiced that the services of the Church can be sustained in this place, since, during the long winter months, all other religious services are abandoned. But in the summer it is all important to sustain the services of our Church in Marquette, for it has really become famous as a place of resort for invalids from all sections of our country. Even the extreme south sent her invalids here before this terrible rebellion and civil war. This last summer they were here from almost all the Northern States, and it is a matter of general remark, that so large a proportion of them are either communicants or attendants upon the services of the Church. And here these services are appreciated as I scarcely think they are elsewhere. I have never heard elsewhere such warm expressions of thankfulness for the privileges and services of the Church as I have repeatedly heard here. Here the Church is emphatically "a home for the lonely;" and surely one who has a heart for sympathy could not be otherwise than rejoiced at the privilege of assisting in sustaining the services of the Church in all her holy ministrations in every such place as this.

Altogether it is a pleasant and promising field of labor. The resident population are of more than ordinary intelligence—who have come here either to recruit in health, or who have been interested in the

rich iron mines for which this place is so rightly famed. This is the great business of the place, and what little other business there is depends upon the iron interest. If sales of iron can be made, business is good and money is abundant. If the prices are not so high, all they have to do is to dig a larger quantity of ore to get the same amount of money; but in these unfortunate times there are almost no sales at all—and so money is correspondingly scarce, and the cry is still, "Hard times"—and the Church is, of course, the first and the last to suffer by it. Still the congregation have not been altogether forgetful of her claims. A tower has been added to our house of prayer, surmounted with an open, lattice-worked spire, and some other improvements made.

WISCONSIN.

Hudson, (Itin.)—Rev. J. Williamson.

I REGRET that circumstances prevented me from making this report sooner. Being invited to take charge of the Church of the Redeemer, Superior, I informed the Bishop of it, and of the situation of this field. He approved of my removal, and said that he would write to the Domestic Committee. Trusting that the Board would grant the Bishop's request, I have accepted the invitation and removed to Superior.

For the previous three months I labored in my itineracy, of which Hudson is the center, under rather discouraging circumstances. The people are so scattered, it caused my traveling as an itinerant to be so great, that I wore out my horse, and was obliged to go, the greater part of the summer, on foot. At last this resource failed. I was attacked with rheumatism, so that I was obliged to miss one or two of my appointments. Then I felt that a fixed station was necessary for some time, as I could not bear the amount of exposure required on this field this winter. To travel six miles every second Friday, for an evening service, eighteen on Saturday, and twenty-three on Sunday, with three services—on the alternate Friday, ten miles in another direction, for evening service; fifteen on Saturday, eleven on Sunday, with three services; sixteen on Monday for evening service, and six home on Tuesday—is quite a considerable amount of traveling and preaching. Be-

sides these places there were others about fifty miles distant that required occasional visits. On one of these trips I "used up" my horse. The day was excessively hot. I wished to meet an evening appointment. On the way, I visited some Church people, living in the woods, about fourteen miles from any of my usual places of holding services. They were glad to see me, but had no suitable feed for my horse. Journeying thence I was directed to go the wrong way to find the place for holding evening service. At dark I found myself in a wood, the road closed by a new fence, no house to be seen, a thunder-storm coming up, the time for service past, and no prospect of even finding the place where it should have been held. Reluctantly I was compelled to return some miles to find a resting-place for the night in a Church family. In the morning I baptized two of their children; and preparing for my journey home, found my horse could scarcely travel one mile an hour. After two days' journeying homeward, I was obliged to leave him, and after that to go on foot as long as I was able.

The indifference and worldliness of even Church people are great causes of trial to missionaries. They may travel miles to fulfill an appointment, and find no congregation, though at first the people may have expressed the greatest anxiety for services, and attend well. This was the case in an isolated colony in which I baptized twenty children for five families. Yet, though they get wearied and tired of the services, they never tire of looking out for at least a profitable bargain.

Is it any wonder, then, that a missionary's mind becomes depressed, as well as his body worn out. Yet there are scattered and strayed sheep in the wilderness that should be looked after, and brought back to the fold again. But if I may take the liberty of expressing my opinion, formed by my experience of an itinerant field, the only way of working such a field successfully is, by supporting the itinerant entirely by the Board, and let him be an agent to collect what he can for it. Then he can teach the people their duty in supporting the Gospel, without being charged with begging for himself. This plan would in the end be much *cheaper* for the Board, and cause these fields to become self-supporting much sooner than the present system. Send out an itinerant with half a support, and

he collects almost nothing for himself. Send him with a whole support, and he can collect *half* that amount for the Board.

Yet the missionary is not without his encouragements. During the past three months I have admitted to the fold of Christ by baptism several of those little ones whom he took in his arms and blessed, saying, Suffer, etc. Seven have been confirmed. One of these, an old lady seventy years of age, traveled forty miles on foot, though she had previously been disappointed a few times. It was cheering to your missionary to see this aged matron kneeling before our venerable Bishop to ratify and confirm her baptismal vows, and to be assured of her acceptance as a *child* of God, by the imposition of hands in that solemn rite. Others were anxious to be confirmed, but were prevented from being present by circumstances, and some were refused by your missionary.

When I see the interest our beloved Bishop takes in those scattered sheep of his flock, and the trouble he is at in visiting them, it makes me ashamed of my complaints. His presence and sympathy is a great encouragement to his missionaries. Some of our people were entirely indifferent to my leaving them. Some were moved even to tears. With such it was hard to part.

Such are some of the discouragements and encouragements of an itinerant. But above all, our greatest encouragement (whether successful or unsuccessful) must be His promise who said, Lo, I am with you, etc. This promise, we may rest assured, will be fulfilled so long as we obey his command: "Go ye into all the world, and preach the Gospel to every creature."

La Crosse — Rev. James Young.

Since my last report of missionary work at La Crosse, I continued to officiate as usual, until prostrated by illness, and that greatest of all domestic calamities, the loss of a devoted wife, leaving a babe of a few days old, which my sister, living in Shawano county, has kindly taken in charge. Being unable at present to discharge the duties of the parish in a manner satisfactory to myself, or any one else — indeed, scarce able to collect my thoughts even for this report—I have resigned the parish, and have removed to

my sister's residence, in the faint hope of regaining some measure of health and strength. My sister came for the babe to La Crosse, and we left there together last week, arriving in Shawano, after three days' travel by rail, steamboat, and lumber-wagon. The last day's journey, being over a very rough road, completely prostrated me again for several days. I am now, in the quiet of the country, recovering slowly, and hope to be able to do some work here for the Church as I continue to improve.

This (Shawano county) is a lumbering region. The population are by no means deficient in general intelligence, but are almost entirely without religious services. Three Sundays out of every month are passed as other days.

God willing, I mean to try to do some good among them, by acting as missionary at large, as soon as I regain strength enough for the work.

Oneida, (Ind.)—Rev. E. A. Good-nough.

With devout thankfulness, I report the cheering news, that the blessed work of the Lord still goes on quietly and steadily toward the mark set for its attainment, even the salvation of immortal souls. Hardly a day passes in which events and facts do not occur of the most delightful nature, which gladden my heart, and which must also cause the angels of heaven to rejoice.

One matter of rejoicing is, that the young Indians of both sexes are being led by the Holy Spirit into the "way of salvation." The young men and maidens are consecrating themselves to the service of Christ in a holy life. This fact can not fail to cheer the hearts of all who love the Gospel, and it must be doubly gratifying to those members of the Church who have, by their offerings, enabled the Committee to sustain this mission to our "red brethren." I hope and pray, and doubt not, that many of the faithful will join me in this prayer, that these few children of the "doomed race" may persevere in a pious walking before their God, and grow in grace more and more, till they are called to join the glorified body of Christ.

Another animating fact is this, that many of the Indians who have grown gray in sin are beginning to inquire what they must do to be saved. Some who for

many years have most faithfully and constantly served the devil in all manner of evil, are now regular worshipers of God in our mission services, and they evidently show a serious desire to become henceforth the servants of the "*Friend of sinners.*"

These facts are encouraging, for they show that there is power in the religion of the Son of God to reach the hearts even of the doomed Indian outcasts, and they forever put to silence the shameful, pitiful, and wicked excuses of those who do not help to sustain Indian missions because "the Indians are a doomed race," and "because they can never become civilized Christians;" so they let them perish at their very doors for the want of the Bread of Life. They shut their eyes and ears to the horrible condition of the Indians; the heart-rending appeals of their misery, their diseases, their drunken starvation, and their eternal cries of accusing despair, have no power to awaken them to a sense of their duty. It is true that converted Indians can at present add nothing to the earthly wealth and power of the Church; but how dreadful must be the account that the Church must render at the judgment-seat of Christ for neglecting its manifest duty to these little ones for whom Christ died. Will not the Judge say: "Inasmuch as ye have not done your bounden duty to these, ye have not done it me?"

Another circumstance for rejoicing is, that the present Indian Agent of the United States is determined to use all the powers delegated to him by the Government in the effort to suppress the liquor traffic with the Indians. If he can succeed in this good work, the mission will be greatly aided and strengthened in its endeavors to promote the temporal and eternal welfare of the Indians.

MINNESOTA.

Rt. Rev. H. B. Whipple, D.D.

I PROMISED to write to you before I left for my winter's missionary visitation. When I left you I hoped to secure at least four faithful men to be my fellow-laborers in this vast field. One is with me, the Rev. George Stewart, an earnest-hearted man, who has gone to St. Cloud. This place will be the key to north-western Minnesota and the country beyond.

A noble-hearted layman of St. Peter's Church, Philadelphia, provides for his stipend. Seldom have I been more rejoiced by an act of loving faith in troublesome days. One other, possibly two, will soon join us. The time to sow precious seed is in the first beginnings of pioneer life, but too often the Church seems to prefer to wait until the enemy has sown his tares. From most of the missionaries I have had letters of good cheer, telling me how hopeful the work looks, and showing, by their deep-toned earnestness, that their trials have only served to deepen their faith. At two points, where I held this week a first church service, I was much surprised at the results. You would have been gratified to have heard so many voices reading that blessed service for the first time.

Amid all the cares of a missionary episcopate, I have never failed to receive a God speed from all who are earnestly engaged in missionary work. This week I received from the Rev. C. C. Hoffman, in Africa, a letter so full of love and faith, that I felt that his words made me the braver. These men have no questionings as to duty. It is only where other things have weaned the Christian heart from their Master's work, that the query rises about missionary effort. As if any man at his Saviour's feet could ever doubt the duty to give to any soul for whom Christ died the story of salvation. If our "well-to-do" rich men could only see what they might do for Him who died for them, there would be no more pleadings for an impoverished treasury. There are scores of men who could pay a single missionary stipend, and feel that although they were to die, and their names be forgotten, and their houses crumble to dust, yet the work of their planting would widen and deepen, ever bearing fruit for them in the kingdom of heaven.

You who have so kindly given me your love and sympathy in my efforts for the poor heathen red man, will be glad to know that, despite all obstacles of man or Satan, the work goes on; and I look with faith to see some of these poor people as my Master's jewels. I have been sorely tried to know the way of duty. Even good men thought me an enthusiast, because I supposed these heathen had a claim upon the first Bishop of this diocese. They have planted some thorns in my feet, but I have fought the battle out for the last time, and, God helping me,

nothing shall move me from doing what I may for a race who have suffered so much at our hands.

The Dacotah Mission, which I planted a little more than a year ago, cost the first year, for three faithful laborers, for books, clothing, and all expenses of furnishing the mission-house, less than seven hundred and fifty dollars. We have had fifty children in school—eleven have been confirmed. The room is too strait for those who desire to hear the Gospel.

Our missionary there writes me: "Our work, thank God, is hopefully progressing. I do believe that now, as of old, the Gospel is the power of God, and in the end will prove itself such to our own poor heathen. We feel that we are aided by many fervent prayers from those who love and pity these poor wandering children of the West."

Again he writes me concerning his work, and mentions the case of two who had been recently baptized. "Incidents of our every day experience will of course please you best. I have pleasing assurances of the faithfulness of Good Thunder and his wife Maggie, of whom I have told you. Both have had their faith tried. Maggie has been afflicted with that contagious disease of the eyes which is now prevalent, and which our doctor can not cure. It leaves many blind. For more than a week she could not open her eyes. Then their Indian friends and relatives surrounded her, and their chief among the rest, and told her that medicine could not cure her eyes, that many Dacotahs had gone blind, that she would lose her sight unless she followed their advice; 'only their most powerful *wa-pi-gas*, (conjurers,) who were possessed by their gods, could aid her; she was very foolish to lose her eyes.' In such ways they tried to shake her faith. She told them, that having learned the ways of the Great Spirit, and professed her faith in holy baptism, she could not any more be entangled in their superstitions. Good Thunder said: 'They no longer cared for any of these things, but hoped for the resurrection of their bodies unto life eternal.' So much for Maggie. Her eyes are better. I visited her daily, and washed them in cold water. To-day she came to church. Yesterday White Dog, a head chief, came to make me one of his periodical speeches, wherein he always promises that he is going to be a Christian, but always defers it to a convenient season.

He said he had just returned from a hunt with Good Thunder. He asked me when it was Sunday. I told him. He laughed and said Good Thunder thought the day before yesterday was Sunday, (Thursday,) and had staid in his 'tipi' (wigwam) all day. That other Indians laughed at him and wanted him to hunt, but he would not go. White Dog thought it a good joke. But I laid it to heart as something to praise God for, that our converts are not fair weather, eye-serving Christians, but those who do hope for glory and immortality and a crown of life."

The Rev. John Johnson, (Emnahgah-bowh,) missionary to Chippeways, our Indian deacon, himself a full-blooded Chippeway, writes: "Our Christian Indians are all well, and, I believe, true to their profession. I write you for advice to visit Christian Indians in Canada. I once visited twelve of these Christian Indian villages; in one I saw a seminary of learning for Indian boys and girls, far advanced in letters, and teachers supported by Indians. In one village, I doubt whether there is a single individual who has not made open profession of religion. These Indians were once a good deal worse off than the United States Eagle Republican Indians. This work was accomplished in less than three years. It was on the Lion's side. I am afraid there is no such fruit on the Eagle side, for, as White Divine says, we belong to the reprobation part of the human race. *It is rather hard pronunciation.* . . . But blessed be God there are some, yes, indeed, who can say with their white brethren, 'we are saved by faith' through the instrumentality, doctrines, and usages of the Church. I hope many of the sons of the forest will be counted as true children in the day of account."

If it would not weary you, I would be glad to send you other extracts from his letters.

After a long missionary journey, he wrote me: "O Bishop! it so touch my heart to see my poor red brothers reach out their hands for missionary, and no missionary to send them."

Thus I have written more than I intended. Pardon me if I weary you. Accept for yourselves my grateful acknowledgments for the love which has always so warmly aided me in the cares, trials, and joys of a Western episcopate.

Crow Wing—Rev. E. S. Peake.

The order of services has been continued as heretofore at the stations, under the care of your missionary at this point, namely, the alternate Sundays at Crow Wing and Little Falls, and week-day service at St. Columba.

A temporary variation from this order was made at the time of our Bishop's visit and journey to the northern portion of the Indian country.

This journey was made in the first and second week of August, including some of the hottest days of the season. The second and third of August the Bishop and party were traveling on foot, through pine forests and along the shores of lakes, where there is no sign of human habitation.

The effect of the Bishop's persuasive earnestness was plainly manifest upon the congregation attending the English services at Leech Lake, and men long neglectful of their duties, were almost, if not altogether, persuaded to become Christians.

At Crow Wing two mothers of families were presented for confirmation, and at St. Columba nine persons, seven of whom are heads of families.

These persons are following the Christian life, surrounded by ungodliness, anarchy, and barbarism. They deserve the sympathy and kindly aid of all who pray for the extension of the Saviour's kingdom in our own land.

Hastings—Rev. M. L. Olds.

You will see, by the accompanying resolutions of the vestry of St. Luke's Church, passed at their meeting on the seventh day of October, A.D. 1861, that, in accordance with the understanding had at the beginning of the last quarter, they have begun the effort, with God's help, to go alone. Planted and watered by the fostering care of your Committee, and by the zealous, untiring, unobtrusive, and self-denying efforts of the faithful missionary whom you have so long kept at this station, the Rev. Timothy Wilcoxson, it will be seen that God hath also, by his added blessing, given the increase. We, who are reaping the present fruit of all this faithful labor of the past, are those who have not strewn; but all through these weary years, treasure in heaven has been heaping up, silently and unseen, beneath the eye of Him whose faithfulness hath proclaimed that the laborer is worthy of his hire, and who will give to every one, at the last, that which

is his own, and the reward of his own service.

In thus trying, for the first time, our newly-fledged wings, we would not have it forgotten that we are still, in a special, as well as general sense, a missionary Church on the borders of the wilderness; and that the labors of a pastor in this field will still be, as much as ever, missionary labor. While, then, we gratefully relinquish your alms, we earnestly beseech of yourself, dear brother, of the members of the Committee, of the warm-hearted, faithful supporters of the missionary work of the Church—of each and all, we ask a continuance of your prayers on our behalf. We give up the lesser half of your aid, brethren: the greater we would yet cling to.

I took charge of the parish on the first Sunday of July last, and have not since done—*could* not do—more than attempt to carry on the work already so faithfully begun. The services have been as follows: divine service, with sermon, twice on each Lord's day and on the national fast-day; divine service on each other festival, once; litany every Wednesday morning, and morning prayer and litany every Friday morning. The Sacrament of the Lord's Supper, through the kind assistance of the Rev. Mr. Wilcoxson, has been celebrated every other Lord's day, at 8 o'clock A.M. The Sacrament of Baptism has been administered to one infant. I have celebrated one marriage in the parish. The Sunday-school, now numbering six teachers and some thirty scholars, has been superintended by myself, and I have also taught a class, and catechised all the children in attendance every Sunday.

Eight years ago the red man was just leaving his occupancy of the ground on which Hastings is located. The town now numbers a population of two thousand persons, and ships yearly over one million bushels of wheat on the half-dozen steamboats that stop at its landing every day during the season of navigation. Six years ago the Rev. Mr. Wilcoxson took up his residence here as a missionary of your Committee, and has since divided his time and labor between parish work here and an itinerancy of the region round about. Whatever has been accomplished toward the permanent establishment of the holy catholic Church of Christ amongst this people, is due, under God, to the zeal, self-denial, and toil of this faithful herald of the cross. There is now a pretty and convenient church, well built, with tower and

bell, standing on two lots, central, sightly, nicely inclosed, well kept and well shaded. The temporary benches will seat one hundred and fifty persons, and on every pleasant Lord's day are twice well filled with a worshiping congregation. The parish contributes this year one hundred dollars toward the salary of the Bishop of the diocese, and has now undertaken to support a settled pastor, with a salary of eight hundred dollars per annum.

The pressure of the times has already urged this diocese to come up with redoubled effort to the support of its own Bishop, and this parish to attempt to sustain its own pastor. May many other blessed results flow to Christ's Church from this needed chastisement of his people!

Hastings—Vestry of St. Luke's.

At a meeting of the vestry of St. Luke's Church, held on Monday, October 7th, 1861, pursuant to call, the following resolutions were unanimously passed:

Resolved, That in relinquishing the missionary aid heretofore so generously extended to this parish by the Domestic Committee of the Board of Missions, we desire at the same time to express our sense of the great and permanent benefit derived to us from the long nurture of that Board, and to tender to them our sincere thanks for their timely help, and our wishes for their continued efficiency.

Resolved, That we recognize our obligation, to the extent of our ability, by our alms and prayers, to aid in carrying on the great work of Domestic Missions, which has been fraught, through divine grace, with so great blessings to ourselves.

Rochester—Rev. C. Woodward.

I have not just now much of interest to report. Outside of strict missionary duty, my attention and labor have been chiefly bestowed upon the effort to push forward the work of church building. Our progress herein is necessarily very slow, owing to the peculiarly adverse state of the times. I can only say, that we *are* progressing, and doing doing *what* we do *safely*, avoiding all debt.

I gratefully acknowledge the receipt of a donation of Sunday-school books from St. Peter's Church, Brooklyn, N. Y., through the Rev. John A. Paddock, its

rector; also from the Sunday-school of Grace Church, Medford, Mass., through Mr. Gardiner P. Gates, its superintendent; thus increasing the library at Rochester to 116 volumes, and that at Chatfield to 94 volumes.

One adult and two infants have received holy baptism.

Church matters continue to proceed encouragingly at all of my stations, except only that offerings and subscriptions, for all purposes, are very considerably reduced by the extraordinary pressure of the times.

Shakopee—Rev. E. P. Gray.

I have continued my missionary services the present quarter without intermission, having the morning service and Sunday-school in the parish church here every Sunday; on alternate Sunday afternoons, services at Carver and Eagle Creek, and every other Friday afternoon at Spring Lake. The congregations at these places, on the whole, have improved, and the effect of the word preached has been more apparent. At Carver I have a class preparing for confirmation at the Bishop's advent visitation. At Eagle Creek there are two or three who, I hope, will be confirmed at no distant day. At Spring Lake there is much indifference, neglect, and prejudice, as well as open sin, and much time and patient labor will be required to produce visible effects.

A parsonage has been commenced, and the plastering and outside painting are in progress. In the course of three or four years a fund had been collected of about \$350; a subscription of about \$200 was obtained from parishioners and others, and a contribution of lumber was added, amounting to nearly \$300. We now need about \$400 more to finish the house. But how the money is to be obtained, I am at a loss to see. Our own resources are exhausted, and my private appeals for aid have thus far produced no fruit. But the work has progressed too far to be stopped now; and the house must be occupied this fall to save the continued expense of rent. In order to carry on the work thus far, I have denied myself the pleasure—I might almost say the duty—of my annual visit east to my aged mother, and have quite emptied my purse. It certainly is devoutly to be hoped that these troublous times will not have the effect to diminish the stream of churchmen's charities; but that some will even see the ne-

cessity of still more earnest and self-denying liberality to the Church, the divinely-appointed instrument of cultivating the spirit of religion and loyalty to God, and the necessity also, in these times, of repentance for our national sins, without which we can not reasonably expect the removal of the divine judgments upon the nation, and the return of peace and prosperity. May there yet be found many among us who shall read aright these lessons of God's providence!

—•••— IOWA.

Iowa City—Rev. D. W. Tolford.

I WRITE you a few lines from this point, [St. Louis, Mo.,] where I am at this time on military business for my regiment, and also to procure some moral and religious reading for our men. Our regiment, the Iowa 10th, of which I am Chaplain, is stationed below, at Cape Girardeau, Mo.

I took charge of Trinity church, Iowa City, in June last. I found the church, in many respects, an interesting one, and the field one of excellent promise. The State University being located here, and the many influences clustered about it, make the point an important one. I found a kind and intelligent people, and from the time that I took charge, the congregation steadily increased. There are between forty and fifty communicants connected with the parish, and the number of individuals would not vary far from 150. Of course, they feel these "terrible times," but what they promise to pay, they pay promptly. I have administered the holy communion monthly; baptized two children; attended one funeral, and solemnized one marriage. I have admitted one person to the holy communion. I had become interested in the people, and a warm attachment had sprang up between us. I hesitated much about entering the army, but finally concluded that, under all the circumstances, it might be my duty. I left it entirely to the parish, whether I should resign or continue their rector. The decision was unanimous, that I should not resign, but supply the parish while absent, so that I still remain rector of the church. During the first missionary quarter, from 1st July, 1861, to 1st October, I held personal charge.

I hope the time is not far distant when this fearful strife will be over, and I can return to my beloved people.

Sioux City—Rev. M. Hoyt.

I regret that I can not speak more encouragingly of progress made. The great and all-absorbing interest seems to be, what is to be the result of the unhappy war in which our country is engaged? All other questions, all other thoughts, are subordinate to this. The momentous interest of eternity seems to be lost sight of. This is the mournful expression of Christians of every name. We can but wait, and labor, and pray, having the promise, that we shall eventually reap if we faint not.

The great stagnation in all business operations has weakened us much in a pecuniary point of view, so much so, that the parish will be able to do little or nothing more than pay the interest on the debt on the church. We look forward, however, with the hope that this depression will be but transient, that business will revive, and that our city will again flourish.

—♦♦—
MISSOURI.

Weston—Rev. Ignatius Koch.

YOUR letter containing the appointment of my unworthy person as missionary of Weston, with regulations, reached me. I was deeply touched by this new proof of the Lord's goodness, and hasten to send you, for this time, on account of the circumstances, an informal report.

The field in which I work is not a small one. There are in this town six church-buildings, and no minister of Christ except myself. In spite of troubles occasioned last year by sectarians in this place, and a subsequent seceding of a large number of attendants, since I have kept service in our Episcopal church-building, many, and the better part, acknowledge now their mistake; they have come back, and send their children to our parish-school, which now counts twenty children belonging to the best families in town. I have several tokens that the Lord is looking with mercy and grace upon us, and my only desire is to serve him faithfully.

Later date.

The services in German I have kept every Sunday in the forenoon, and in the afternoon Christian doctrine, (Catechism.) The attendance is regular, and the communicants are faithful in that regard. In the troubles of the time amidst which we are, some seem to become "purified and

made white and tried," as Daniel says, "and the wise will understand." Many have moved away entirely, but none of the communicants. No service, and neither a catechism nor a school-lesson has been omitted, and we hope, by means of these trials, to come nearer to the heart of our beloved Intercessor and Advocate in heaven, whose loving-kindness invites us so earnestly now; "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Now, I think, the flock needs more than ever a minister of the good Shepherd, and I will, with God's help, stand as long as there is one soul to save here.

Independence—Rev. J. R. Holman.

Notwithstanding the troubles of the country, our work has been going on very well. The congregations are as large as in better times. Communicants have increased from four to ten. The Sunday-school, from four or five, has increased to near fifty pupils and ten teachers. The amount of salary promised me here was \$300. Only \$60 of this have been paid, still the church people have done their best.

Military leaders are spreading such terror in the community, that I fear the prospects of the Church for the present are at an end. So many persons have left, that the town seems almost depopulated.

I trust and believe that the good Lord will bring good out of what now seems to us to be so much evil.

St. Charles—Rev. Philip McKim.

Since my appointment to this place by the Bishop—15th of July—regular services have been held here on the Sundays. Our attendance on the ministrations of the sanctuary are steadily on the increase since that time. The holy communion has not been administered, inasmuch as I am but a deacon.

In the Sunday-school I find a great want in the insufficiency of our library, (about one hundred old books are here,) and the parish is unable to supply this want. The denominations around us have large supplies of books, consequently offering more inducements to children; how this necessity is to be supplied I am unable to say; if friends at the East could help, we should feel the obligation.

The work of Christ at this station progresses as well as can be expected under the present excited state of our political relations.

St. Joseph—Rev. R. H. Weller.

I have, so far, struggled on, encouraged so far as my ministrations are concerned, but in great anxiety for daily necessities. I have stood at my post attending only to its duties, and striving to promote peace while all around me has been as a seething caldron. I shall, by God's blessing, continue thus quietly to do my duty, so long as I shall have the ability. I dare not now, however, as I had hoped to do last spring, resign my missionary stipend; for if I did I must forsake my people in the time of their greatest need. If we can but go through the remainder of these dark days as well as we have gone through those that are past, we will come out of the fire far stronger than ever before, for we are gaining ground in the community all the while.

Later date.

We are going cheerily on with the work of the Church, amidst many perplexities and discouragements, and have great reason to be thankful to Almighty God for continued increase in spiritual blessings. You are, doubtless, fully aware of the distracted condition of every community in Missouri at the present time, and need not, therefore, be told, that in temporal things we are great sufferers. Still, trusting in that Providence which has hitherto sustained us with daily bread, I give myself to the work, hoping for better times, and fearing nothing in the future.

OHIO.

Maumee and Napoleon—Rev. J. Swan.

THE aspect of my field of labor has not materially changed since my last quarterly report. In spiritual things we progress about as usual; but in pecuniary, the discouragement is increasing. Both my parishes being small, and those contributing to the support of the Church few in numbers, the present distressing times fall upon us more heavily than upon most others. The people are restricted in their contributions by stagnation in business, the scarcity of money, and departure of those enlisting in the army. In one of my parishes

the most efficient man (senior warden and lay-reader) has just enlisted. His absence will be severely felt, as there is no one prepared to fill his place. It was through his efforts as a lay-reader the parish was first organized. In the midst of difficulties and discouragements in other respects, I have been gratified by the organizing of a Sunday-school at Napoleon, under promising prospects. Owing to peculiar circumstances, nothing of the kind has been before attempted. We have commenced with about thirty scholars and five teachers, an encouraging number in a village with a population of not more than a thousand, and with two other schools in operation. Having thus secured a little inclosure in which the lambs of the flock will be trained up in the ways of the Church as well as in the nurture and admonition of the Lord, I have no doubt that, with faithful teachers and God's blessing, our school will be the means, in the end, of "lengthening the cords and strengthening the stakes" of our beloved Zion.

Oberlin—Rev. W. C. French.

In the midst of deep domestic affliction, your missionary is enabled to write of sustaining mercy and grace, in the pouring upon his flock of the gentle dew of God's blessing. After nearly three years of labor, apparently almost fruitless of results, a large portion of which has been required to subdue prejudice—in part, at least, needlessly aroused—the tide of sympathy, and affection, even, is beginning to set toward us.

While in many places the awakening of the war-spirit has turned the attention of men more than ever away from the things of religion, it seems to have had a contrary effect here. The fact that there is scarcely a household in our community which has not sent out a member to risk the perils of battle in his country's defense, seems to have brought eternity near to the thoughts of those who are left behind; and among those who have come to regard your missionary as their pastor, he has found a readiness to hear and to converse and be instructed, which has made all pastoral labor a joy and delight. As the result of God's grace, thus poured out, seventeen persons assumed the vows of the Christian covenant in confirmation at the recent visitation of the Bishop, eight of whom had recently received adult baptism. All but one of the seventeen are permanent residents in the village and vicinity; eight are

heads of families; none are properly proselytes; two only having been in communion with any other Christian society; six are males; and yet but five in all had been Episcopally educated. These are convincing proofs of the wisdom of establishing our Zion, even in Oberlin. We have been greatly cheered by the *practical* Christianity with which our new recruits already adorn their profession. The family-altar has been erected where God was never before acknowledged in the household; children are taught the Catechism, and the instructions of Sunday-school teachers are seconded and enforced at home; the listless gaze in public worship has been exchanged for apparent (we trust, real) earnestness and devotion; a Bible-class for the study of God's word, on Wednesday evening, is well attended; and of many a poor woman, unable to contribute money for the support of the Gospel at home or abroad, it may be said, that with her willing fingers and industrious needle, "she hath done what she could."

INDIANA.

Cannelton—Rev. W. L. Githens.

My time has been wholly taken up with my mission in this place.

The people of my charge here are most of them of the "poor," depending upon their daily labor in the cotton-mills, coal-mines, or stone-quarries; and these distressing times fall upon them with peculiar force. And yet the interest in our church has continued. All our services are well attended, the church often crowded. The Sunday-school numbers two hundred and fifty scholars. A great many of them have never been to a Sunday-school before—have worked in the mills six days in the week, and had Sunday for play. I hope much good may be done for time and eternity, and the success of this mission church here, by means of which "To the poor the Gospel is preached," will reward those who have contributed to its support.

A few weeks since, I went out some eight miles into the woods, held a service in a log school-house, and baptized eight children. These people in the wilderness are most anxious for me to repeat my visit, which I hope to do soon and often. My congregation here is a peculiar one, composed (beside our own little band of "catholic churchmen") of Unitarians, Presbyterians, Methodists, Baptists, Uni-

versalists, and even some Romanists, and many of them are most faithful in their attendance; and gradually I notice them, one by one, getting to take part in the service, responding in the Psalter, joining in the prayers, etc. etc. If I can succeed, under God's blessing, in uniting all these people together *as one*, it will be indeed a triumph for the Church and her principles.

Goshen—Rev. C. A. Foster.

In the midst of this thick gloom of our country's troubles, we have not much that is cheering to send you. Our church-building is at a stand. The property put into our hands with which to go forward is of no avail; no money can be raised by it. I am therefore only creeping in this department of my labors, getting a little done here and a little there, as best I can, without running into debt. All the materials for finishing, except a few barrels of lime, are in hand and paid for. A few hundred dollars to pay the workmen for plastering, building the pews, and putting them up, are all that we need to make a finish, so as to enable us to use the house. But we must bide the time of the Lord for these things. For my winter supply of wood, etc., my prospects are very dark. I anticipate much suffering for my family. My people, though willing, can do but little or nothing for me. All I have to rely upon is my missionary salary. I have remained at my post because I considered it my duty. But if I can get no bread here for those dependent upon me, I must leave and seek it where Providence seems to point. I have refused several advantageous calls rather than leave this parish, fearing the move might be injurious to it. But now I fear I must go. I would rather not; not, at all events, until the church is completed. But perhaps the good Master will come to our relief. Ofttimes he giveth songs in the night.

Mishawaka—Rev. J. Adderly.

Since my removal from Stevens' Point, Wisconsin, I have officiated, from the 1st of June, here, twice on Sunday, and at South Bend once, making three services on Sunday, besides superintending the Sunday-school. The church here had been destitute for several months of the services of a clergyman. This, together with the blighting influence of war and strife in our country, has been the means of retarding the progress of the Church in this place.

We have a flourishing Sunday-school connected with this parish, numbering about fifty scholars.

The few members at South Bend have rented a hall, and fitted it up for our services, where we have a good attendance. We hope, by perseverance and the blessing of God, to have a parish organized and an edifice erected at no very distant day.

NEW-HAMPSHIRE.

Sanbornton—Rev. M. A. Herrick.

I SEND you my first report of this interesting field of missionary labor, to which, through your kindness, I have been appointed. I commenced my labors here on the first of February last, and since that time have held two services on each Lord's Day without interruption, besides occasional week-day services.

This is an entirely new field, embracing a population mostly moral, and a very considerable area of territory. The Church has not a single communicant here, and very few who had ever before listened to her solemn and impressive services. Our place of worship is a plain brick meeting-house formerly owned and occupied by the Methodists. This has been purchased and paid for; and, notwithstanding the discouraging aspect of affairs in the sore affliction and distress that has come upon all this land, arrange-

ments have been completed and the funds raised for putting this building in a condition of thorough repair, and adapting it to our services. We have at present an average congregation of not less, I should say, than 150 persons, which, owing to the distance at which the larger portion reside from our place of worship, is not a fair exponent of the amount of interest that has been awakened and elicited in behalf of our Church in this region.

A considerable number of prayer-books and tracts have been distributed, and about forty children gathered into the Sunday-school.

Several in the congregation are already desirous of confirmation, but as we have had no visitation from the bishop, there have been no actual confirmations, and, of course, there has as yet been no celebration of the holy communion. Having had as yet none of the usual appliances requisite for the free working of this church, there have been some omissions, the occasion of which I regret. There has been no collection made for any purpose whatever. This, however, we shall have remedied presently; and I shall undoubtedly have the satisfaction in my next report, if not before, of letting you know that we have remembered you in our contributions. I shall attend to this matter as soon as ever we get into working order in our new edifice, which will be but a few weeks at the farthest.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from October 1st to December 15th, 1861.

<i>Maine.</i>			
<i>Bangor</i> —St. John's.....	\$5 00		
<i>Gardiner</i> —Christ.....	65 61	\$70 61	
<i>New-Hampshire.</i>			
<i>Concord</i> —Chapel of St. Paul's Sch.....	20 00		
<i>Keene</i> —St. James.....	10 26	30 26	
<i>Vermont.</i>			
<i>Northfield</i> —St. Mary's.....	7 00		
<i>Norwich</i> —St. Andrew's.....	1 50		
<i>St. Albans</i> —St. Luke's.....	25 00		
<i>Windsor</i> —St. Paul's, a lady, sp'l for Rev. Dr. Massock.....	5 00	33 50	
<i>Massachusetts.</i>			
<i>Boston</i> —Grace, for Iowa.....	40 00		
" St. Matthew's.....	15 50		
<i>Dorchester</i> —St. Mary's.....	70 06		
<i>Hopkinton</i> —St. Paul's.....	4 00		
<i>Lowell</i> —St. Anne's.....	40 00		
<i>Milville</i> —St. John's.....	10 03		
<i>Northampton</i> —St. John's, for Epis. Miss. Assoc.....	16 00		
<i>Rowbury</i> —St. James'.....	10 00	208 56	
<i>Rhode Island.</i>			
<i>Bristol</i> —St. Michael's.....	30 00		
<i>East-Greenwich</i> —St. Luke's.....	9 00		
<i>North-Providence</i> —St. Paul's.....			
<i>Providence</i> —St. John's S. Sch., 1 qr.'s pledge to Bp. Lee, Iowa, to Sept. 1st, 1861.....	\$2 00		125 00
<i>Woonsocket</i> —A friend, for Nashota.....	10 00	\$176 00	
<i>Connecticut.</i>			
<i>Bethel</i> —St. Thomas.....	5 00		
<i>Brooklyn</i> —Trinity.....	21 00		
<i>Cheshire</i> —St. Peter's, \$14.83; S. Sch., for Nashota, \$4.....	18 83		11 09
<i>Danbury</i> —St. James'.....	11 09		36 82
<i>Greenwich</i> —Christ.....	36 82		15 00
<i>Hamden</i> —Grace.....	15 00		43 73
<i>Hartford</i> —Christ.....	43 73		48 61
" St. John's.....	48 61		11 09
" Trinity.....	11 09		
<i>Middletown</i> —Holy Trinity, \$40.50; a friend to missions, \$10; through Bp. Williams, a friend, \$5.....	55 50		
<i>Meriden</i> —A friend to missions, \$10; a friend, \$10.....	20 00		18 03
<i>Milford</i> —St. Peter's.....	18 03		
<i>Newtown</i> —Trinity, \$21.17; for Epis. Miss. Assoc., \$5.....	26 17		7 73
<i>Salisbury</i> —St. John's, \$5.28; anyon- mous, \$2.50.....	7 73		17 25
<i>Southport</i> —Trinity.....	17 25		181 17
<i>Stamford</i> —St. John's.....	181 17		12 80
<i>Turville</i> —St. Andrew's.....	12 80		

Thompsonville—St. Andrew's.....	\$4 00	
Warehouse Point—St. John's.....	16 20	
Woodbury—St. Paul's.....	12 00	
Yantic—Grace.....	1 24	\$533 31

New-York.

Bedford—St. Matthew's.....	47 07	
Beechwood—St. Mary's.....	14 16	
Cooperstown—Christ, a lady.....	2 00	
Copake—St. John's in the Wilderness..	5 00	
Delhi—St. John's.....	18 63	
Fairfield—Trinity.....	2 00	
Fishkill Landing—St. Anna's.....	40 75	
Green Point—Ascension, a member....	50	
Hempstead—St. George's.....	25 67	
Herkimer—Christ.....	27 00	
Irrington—St. Barnabas.....	5 00	
Lansingburg—Trinity, John Holme, Esq.	15 00	
Mechanicville—St. Luke's.....	5 00	
Mount Vernon—Trinity.....	3 70	
New-York—Ascension, for Ind. Miss.,		
of Bp. Whipple.....	89 00	
" St. Clement's, Capt. Proal.....	15 00	
" St. Mark's, toward salary		
of Rev. B. R. Gifford.....	50 00	
" Trinity, Mrs. E. W. Laight.....	50 00	
" "E," third quar. payment.....	50 00	
" "A lady".....	100 00	
" "From three friends".....	25 00	
North Salem—St. James'.....	5 00	
Patchogue—St. Paul's.....	67	
Pleasant Valley—St. Paul's.....	2 00	
Portchester—St. Peter's.....	15 00	
Poughkeepsie—Christ, \$160; W. A.		
Davies, Esq., \$50.....	210 00	
" Holy Comforter.....	20 25	
Richfeld Springs—St. John's, \$3; Mrs.		
J. Whitney, \$5.....	8 00	
Setauket—Caroline Ch.....	1 67	
Smithtown—St. James'.....	5 00	
Yonkers—St. Paul's.....	5 00	\$62 97

Western New-York.

Bath—St. Thomas'.....	11 24	
Dunville—St. Peter's.....	4 00	
Geneva—"C".....	5 00	
Lewistown—Miss "E. T. S.".....	1 00	
New-Berlin—St. Andrew's.....	10 00	
Niagara Falls—St. Peter's.....	8 00	
Palmira—Zion.....	50	
Paris Hill—St. Paul's.....	5 00	
Rochester—Grace.....	21 00	
" St. Luke's.....	3 00	63 74

New-Jersey.

Bordentown—Christ.....	25 00	
Freehold—St. Peter's.....	10 00	
Plainfield—Grace.....	10 00	45 00

Pennsylvania.

Belleville—St. John's.....	13 00	
Carlisle—St. John's.....	7 62	
Eckley—St. James'.....	5 50	
Germantown—St. Luke's, "a member,"	50 00	
Kingessing—St. James'.....	20 00	
Meadville—Christ.....	17 00	
Oxford—St. Paul's.....	16 00	
Oxford—Trinity.....	7 00	
Philadelphia—Gloria Dei.....	30 00	
" St. Luke's, Miss. meet-		
ing, &.....	230 00	
" "An old churchman".....	50 00	
Pittsburgh—St. Peter's.....	43 51	
" J. H. Shoenberger, Esq., sp'l		
for California.....	250 00	
Pottsville—Trinity, A. R. and D. W. for		
Mo., \$2; S. Sch. of ditto, Advent		
off'gs, \$6.28.....	8 28	
Scranton—St. Luke's, \$14.50; S. Sch.		
of ditto, for Nashota, \$7; Infant		
Sch. of do., for Rev. Dr. Breck, \$3	24 50	
White Haven—St. James'.....	1 50	
Williamsport—Christ S. Sch.....	10 00	788 91

Delaware.

New-Castle—Immanuel.....	\$28 62	
Wilmington—St. Andrew's.....	25 00	\$53 62

Maryland.

Baltimore—St. John's.....	5 00	
" St. Paul's.....	33 71	
Berlin—Worcester Parish.....	5 00	
Bladensburg—B. O. Lowndes, Esq., &	2 50	
College—St. James' Chapel.....	25 00	
Georgetown, D. C.—St. John's S. Sch.....	25 00	
Harford Co.—Christ.....	5 00	
Havre de Grace—St. John's, \$3; S.		
Sch. of ditto, \$7.....	15 00	
North Elk Par.—St. Mark's Chapel...	11 00	127 21

Ohio.

Cincinnati—Redemption.....	2 00	
Cleveland—Grace.....	26 50	
Defiance—Phebe Greene.....	1 00	
Gambier—E. C. Benson.....	9 00	
Norwalk—St. Paul's.....	5 00	
Oberlin—Christ.....	6 51	
Washington—St. John's.....	10 65	63 66

Illinois.

Kewanee—St. Paul's.....	6 00	
Peoria—St. Paul's.....	9 00	
Sycamore—St. Peter's.....	6 00	
Wilmington—Redeemer.....	1 00	22 00

Indiana.

Bristol—St. John's.....	3 00	
Evansville—St. Paul's.....	9 10	
Fort Wayne—Anonymous.....	3 00	
Lima—St. Mark's.....	3 00	
Terre Haute—St. Stephen's.....	7 00	
Warsaw—St. Andrew's.....	3 30	
Worthington—St. Matthew's.....	2 00	80 40

Michigan.

Detroit—Mariners' Ch.....	2 00	
" St. Paul's.....	51 14	
Tecumseh—St. Peter's.....	3 00	
Rev. "H. B." for M. in Sept.....	15 50	71 64

Wisconsin.

Janesville—Trinity.....	7 00	
Menasha—St. Stephen's.....	5 00	
Milwaukee—St. James'.....	8 00	20 00

Iowa.

Dubuque—St. John's, \$5.75; S. Sch. of		
ditto, for Bp. Scott, \$1.25.....	7 00	
Fairfield—St. Peter's.....	2 61	
Iowa City—Trinity.....	5 30	14 91

Minnesota.

Rochester—Grace.....	1 50	
St. Peter's—Holy Communion.....	2 50	4 00

Oregon.

Oregon City.....	20 00	
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Kansas.

Ft. Larned—Capt. J. Hayden, U. S. A.,	29 00	
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Nebraska.

Nebraska City—St. Mary's.....	2 65	
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Legacies.

Rochester, W. N. F.—Bequest of Mrs.		
Ruth Mumford, in part.....	1000 00	

Miscellaneous.

Alms at meeting of the Board, &.....	10 69	
Interest on Lorillard legacy.....	350 00	
" on Voorhies legacy.....	90 00	
Epis. Miss. Assoc.....	435 00	
Part of a tithe, additional to appropri-		
ations already made to loyal men	50 00	
"Theta".....	2 00	937 69

Total from Oct. 1st.....\$5219 64

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JANUARY, 1862.

EPIPHANY STATEMENT.

The Foreign Committee have addressed a letter to the Clergy and Laity of the Church, setting forth the condition of things in the Foreign Department. The letter is herewith given.

Earnestly is it to be hoped that the responses will be such as to show that the *work is to be sustained*. If they be not such, then must advice be sent to the missionaries to *curtail the work*, whatever be the damage which this must necessarily involve.

AFRICA.

Letter from Bishop Payne.

CAVALLA, *October 8th*, 1861.

OUR latest advices from the United States were indeed most gloomy. It did seem as if, for the moment, at least, the Church were in danger of losing sight of her great commission to "preach the word of reconciliation" to the world, in the din and excitement of fraternal strife. But we can not but hope and pray, that this will be *only temporary*. "Flesh and blood, compassed with infirmity," carried away by the world and worldly things. Christians individually and collectively, are ever, and especially in times of excitement like the present, tempted to forget the paramount nature of their high and heavenly calling. "*In the world,*" "*not of the world.*" "Love not the

world, neither the things that are in the world." "Be not conformed to the world." "Our conversation is in heaven." "My kingdom is not of this world." "Ye are the light of the world." "Ye are the salt of the earth." "Ye are my witnesses." "Go ye; and make disciples of all nations." "The weapons of our warfare, *are not carnal*; but mighty through God to the pulling down of strongholds." "Behold I send you forth in the midst of wolves; be ye wise as serpents and harmless as doves!" Such Scriptures as these fall cold and powerless upon the ear and heart of the multitude of professed believers in such evil days. Nevertheless they are *the words of God*: and with his faithful ones they must gradually resume their wonted influence. They will be led to feel that amidst all the changes of earthly governments there is *one* government and kingdom, whose interests and principles and objects can have no abate-

ment, or modification, or disappointment. And to the promotion of these they will, they must address themselves as the one thing over and above others needful for this life and that which is to come.

Our prayers are ever more offered up to the *Merciful Father of all*, and especially of those that believe, that he will shorten the days of evil which have come upon our country; that *his whole "Church"*, being armed with his defense, may be preserved evermore from all perils to glorify him, the only giver of victory, through the merits of his Son, Jesus Christ our Lord."

Letter from Rev. C. C. Hoffman.

CAPE PALMAS, *Sept. 12th*, 1861.

I SEEM really to have entered upon a new era of missionary life; for more than two months I have been enabled to *walk* as I never have before. I have *weekly* appointments, at stations from ten to twelve miles in the bush and on the coast, and walk to them and back the same day! I praise God, and greatly rejoice that I have health and strength for this work. I send our young catechists, John Farr, Harris, and Seton to towns interior, weekly, where they speak the word of God, and hold a night-school, going in the afternoon, and returning the next morning. In turn I visit each of these stations weekly, besides going to Rocktown and Fishtown, on the first Thursday of the month, and Graway and Cavalla, the third, (the second, at Bareke; the fourth, at Peribo, and when there is a fifth, at Soreke.) Soreke and Bareke were stations early visited by Savage and Minor. From Rocktown Mr. Adams, a colonist and a candidate for orders, and Bedell, go to Woreabo; and from Fishtown, Rev. Mr. Wilcox goes to Graway, fourteen miles up the coast, and to Nyambo, in the interior. Thus we sound forth the Gospel, while the sad sound of war comes up from our own land. We pray ever that the Lord may give peace.

Letters from Mr. Messenger.

BOHLEN, *June 13th*, 1861.

DEAR BROTHER: We are well at this time, but have suffered a little from fever again lately. One thing I notice is the fact that we suffer little, and the fever yields readily. We feel it important to be prompt in our treatment of it, as we are solely dependent on these means and a merciful Providence; for it would be next to impossible to get a

physician in case of extreme danger before the crisis would come.

Times will improve, however; the river is being travelled much more, and Mr. Ashton will soon have a boat running regularly. The colonial authorities are determined to keep the river open. The rains have been excessive for the past two months, so that I could scarcely go any where, or have any thing done about the house. Now, there comes the pleasant weather—not so warm. I am now beginning to go to other towns to preach. I get on with the people quite well. I rise from the exercises and leave them talking over what I have said in preaching.

I feel contented and happy in my work, and particularly in my home. I think it tends greatly to promote one's health thus to have a place, and all things around which may be called one's own.

The school is yet small; the people being hard to see any advantage in it, and being indolent, wish their boys to be around them to serve them.

Mrs. Messenger is also cheerful and happy, and is anxious to have a school of girls under her charge. She joins me in affectionate regards to you.

It may be this will not get mailed till I can add something more.

Yours in Christ Jesus.

MONROVIA, *August 30th*, 1861.

REV. AND DEAR BROTHER: I have not felt able lately to write you as I have wished. I am now off again in pursuit of health. Great enlargement of the spleen and much suffering in consequence caused me to seek absence from malaria and get off from land for a month. I am happy to say that though I have been out but fourteen days, I am so improved that I greatly wish I was back now at Bohlen Station. I have taken no medicine since I left Palmas, and have had no tendency to fever, though I suffered from it every week for a time before. There was so much pressure against stomach and lungs that I was in great pain, but see what excellent medicine is sea-air. The difficulty seems almost gone already. Mrs. Messenger was not very well when I left her at the Asylum, but she was improving. I am sorry thus to report of health at Bohlen, but I still feel that it has not had a fair trial.

We were subject to fearful exposure in moving up, spending the whole night in a canoe where we could have no exercise, and could not keep awake all the time, and a dense fog having settled over the river, wet-

ting every thing as though it had rained. Then again, from the dalliance of the natives, the carpenters had to leave the house entirely too open so as not to shut out the damp air of the night, and so we lived six months. Wait a little, we will try again. You have heard that an effectual quietus has been put to the disturbances of former times, and now we shall not be particularly exposed going up, and I have sent men up to saw more plank, and shall not pass another rainy season in so open a house. My hopes for the health of the place are still as high as ever, for most of the time, till lately, we have been much blessed with health.

I have been able to labor a good deal in the way of preaching and visiting, also in talking with multitudes of people at my house; generally preaching regularly in four towns during the week besides visiting, and occasionally taking a tour through the tribe in which I live, among the numerous towns lying north.

I see such changes among the people immediately around me, particularly when I compare them with those who have had less instruction; that although I have no report of the baptism of any, yet I feel that the Gospel is softening down their heathen principles, and destroying their confidence in their own false systems, that I am greatly encouraged. Since I went up I have had a number freely confess their utter disbelief in greengreases, and in the pretensions of demon doctors, saying that they were going to forsake them altogether and attend the things of God, to do according to his word. One in particular, a young man of good common-sense, seems very earnest. He was telling me lately what discussions he had had with some doctors in a neighboring tribe, and how angry they had become, when he told them their greengreases were nothing but a wicked thing by which they deluded the people; that He who held all things at his disposal was the great God of the universe, etc., etc. They told him now he should feel the power of greengreases, and that as soon as he entered his own town he would die. "Ah!" said he, "that is what you say, and it may be true, but it must be in case God wills it, only thus can it happen; but if God will it not, I will come back here and talk with you again."

A most amusing scene took place in my house lately. Several were present when the conversation turned upon the imposition of the devil-doctors in keeping the people so deluded, when a middle-aged, and influential man from Nitie Lu began show-

ing how absurdly they acted when consulted on any occasion, how they called the *ku*, (spirit,) and showed the shaking and strange actions of them when the devil was in them, and under this influence gave the responses; and what made it the more laughable to us was the fact that a doctor was sitting among them, looking as demure as though he could never himself do so again without being laughed at. He attempted some defense of his practice, but was well nigh laughed out of countenance by people who were beginning to see his follies.

Thus I see little beginnings, but not yet a full confession and true desire to forsake all for Christ. I hope and pray it may yet appear that I have not labored in vain, though I may never be blest by the sight of that fruit of my labor, which is the actual building up of the Church in the wilderness, and the actual increase of its members.

I can not succeed well with the school, that is, I have so few. The people are not willing to let their children come. I was so sorry a few days before I left to have some of his heathen relatives carry away a good boy and beat him and put strong pepper-soup in his eyes and nose after they got him to town. He ran away and I did not hear of him afterward. I may possibly succeed in getting him again, but such things work greatly against us, so far as we can see.

The work is pleasant to one who desires to give the heathen a knowledge of Jesus. I think no one who realizes his presence could tire in this work. Oh! why are there so few to engage in it? and why must the cause of the Lord suffer now because he is sending his judgments to punish for sins? Oh! that Christians would atone for past neglect by increasing diligence in the Lord's work.

Rev. C. C. Hoffman's Journal.

CAPE PALMAS, W. A.

Sunday, June 9th.—Preached at St. Mark's, and in the afternoon went to the native church. Met a congregation of about 125 or 130—larger than usual—which Mr. Harris told me was on account of the people having heard that I had had a DREAM, (it was a mistake,) in which "a man had come to me and given me a letter, and the letter gave assurance that, before next Christmas, God would destroy all the wicked with fire, and the good would have wings, and be caught up to heaven." Many people

had come to hear about the dream and see the letter! I told them solemnly that I had neither had a dream, nor received a letter; but from the sure and certain Word of God, there was a foundation for this dream; and I preached to them of Christ's second coming, to take vengeance on the wicked; when the good would be caught up to meet him in the skies. I had a most attentive congregation. Mr. Harris followed in an address and offered prayer.

Wednesday, 12th.—This afternoon went to Half Graway, to see or to bury the Christian native, Henry Johns, whom I was informed was dying. I took, at the request of his friends, a coffin with me. I found, however, that he was better. So, after talking and praying with him, I went on six miles further to Cavalla, to bring home our darling child.

Saturday, 15th.—Pleasant visit at the station. A long talk with the natives Grey and Po. Almost persuaded to be Christians. A sweet season of prayer with our native Christians at one of their houses.

Sunday, 16th.—Preached at St. Mark's. Small congregation as both steamers arrived. Went to St. James's. About seventy-five present. Preached from the gospel of the day, (Third Sunday after Trinity.) A native Christian woman, Sallie Williams, after service came running after me, and with sparkling eyes and smiling face told me of an old woman in the village, who was beginning to pray and seek after God. I went to see her, and found her interested in the Gospel, but ignorant; light was just breaking into her soul. May it be the harbinger of coming day! Returned to the asylum and thence to St. Mark's; the night was so fair and beautiful, I was tempted to have a third service. The steamers brought us sad news from America—the fearful prospect of civil war. While we are filled with anxiety, we look above to One who can as easily quell the passions of men as the winds and the waves in other days. Miss M. gives us much solicitude.

Monday, 17th.—Was called to the station to bury a babe I baptized a few weeks since, *George Tracy*. The body was placed in a coffin and carried to the church. About forty natives present. They seem interested in the services. The mother had been weeping nearly all night; she was present and calm. One of the villagers invited me to take dinner at his house, after which I went to the native town, visiting from house to house, and

then gathering the people and preached to them; only about sixteen, however, met at the head-man's house; they were the chief men of the town. We had an important discussion, after my remarks, about the Sabbath, which led to the final decision of the people, to take immediate and active means to prevent it being broken by trade or labor.

Friday, 21st.—Visited Mrs. Thompson's school, the parish school, and also the one at the station. Prayer-meeting in the afternoon.

Monday, 24th.—Started for Cavalla to attend the examinations. Stopped at Half Graway, and saw the man whose coffin I carried down ten days ago. He was still very sick; talked and prayed with him. It was nearly noon before I reached Cavalla. The girls were being examined. They did exceedingly well. It was encouraging to us all. Conducted evening prayers and made the children an address.

Tuesday, 25th.—The examination of the boys' school took place to-day under Mr. Wilcox. They were well instructed; at its close made them an address. Was feeling very unwell. Was obliged to leave at 3½ o'clock for the Cape. Reached home at 8 P.M. Poor Henry Johns seemed near death. I repeated some passages of Scripture, and commended him to God in prayer.

Wednesday, 26th.—Examination at the Orphan Asylum, of the children connected with the institution, the parish-school, and Mrs. Thompson's school. It was satisfactory to us all. The Bishop preached at night.

Thursday, 27th.—Went to the Mount to attend the examination there of the High School boys. Mrs. Hoffman and Miss Griswold went also; but being quite unwell, I was obliged to leave before they were over.

Friday, 28th.—Excellent examinations, at Hoffman Station, of three native schools, that of the station, Rocktown, and Spring Hill. About thirty children in, under three native teachers.

Sunday, 30th.—Preached as usual at St. Mark's. Spoke earnestly to a native, who, though convinced by the Spirit, yet holds back from doubt and want of faith. Oh! that grace may be granted, and he have the victory. Examination of the Sunday-schools at St. Mark's in the afternoon. About seventy present.

Monday, July 1st.—Busy all the morning with boys and men connected with the station and school, who were leaving to

visit their homes and friends. One wanted one thing, and one another. I was glad to see all, and say a parting word. For a fortnight now there will be a recess. The native children are generally glad to return to their school.

Wednesday, 3d.—Summoned to Half Graway to bury *Henry Johns*, who has lingered nearly a month. Reached there about noon. Found a large company of natives, and the body laid out under a canopy; the women were weeping round. Our native catechist was addressing the crowd. The people seemed to be under excitement, and I found that rum was being out freely. The head-man, however, apologized to me, saying, he gave the people rum to insure their remaining to hear me preach! Very unfit hearers he made them! I stood up and spoke in the midst of them, and as I finished Mr. Harris and Mr. Lowerie, of the Methodist Church, arrived, both of whom made addresses. By the special request of the friends, the body was taken to Hoffman Station—service was held in the church—and buried in the graveyard.

Thursday, 4th.—Visited the jail, to see two prisoners. Found them both very much at home and contented, walking outside the building—one sewing, (the man,) and the woman helping a neighbor make starch!

The day on which Congress meets, we remember our country in our prayers.

Friday, 5th.—Had prayer-meeting this afternoon. Showed the magic lantern, and lectured on Scripture pieces in the evening, at the asylum.

Sunday, 7th.—Services at St. Mark's refreshing. Administered the holy communion to about forty. Took lunch at a parishioner's, and crossed to St. James's. About *two hundred* present—a large proportion young people. Visited the Christians in their houses. Returned to the asylum and to St. Mark's at night, where we held our missionary meeting. Had a report from one of our members on Caffria.

Monday, 8th.—Started to-day for Cavalla, on my way to Bohlen. Spent the night at Cavalla, and the next day, at 4½ o'clock, left the river side at Dimu-lu, for our first Christian station. Arrived at Hening station at dusk. We were now among the Babo people. I preached in the three towns, going to two of them in our canoe. It was dark and rainy when we retraced our steps to the house of our catechist. Here we had our evening

prayers. They prepared our supper, and on a hard bed we lay down to rest; but mosquitoes and rats would suffer us to take no rest, and in the morning I rose with a headache.

Making a cup of tea, and breaking together a part of a loaf of bread, we started in our canoe, at 7 o'clock, for our next station, where John Vaughan and William Hodge live. About 9 o'clock we reached the tribe in which they are located. We found Vaughan in a native town, on the opposite side of the river from his residence. The people received us gladly, gave me a fowl, and begged us to remain to have it cooked for breakfast. To this we consented, although it detained us three hours. Meanwhile we preached to them the Gospel, they attentively listening. We crossed to visit the houses of our Christians, and found them clean and comfortable. One native family had joined them, and we hope they will soon join themselves to the Lord. We returned to our canoe, and paddled along the beautiful river till 5½ o'clock, when, for the night, we stopped at a native town. Having been welcomed by the people, and received their usual gift, we called them together and preached to them. About fifty surrounded—very attentive. Seton, a Christian, who accompanied me, made also an address to them. We took our rice and fowl, and laid down on a mat to sleep. Enjoyed the rest, and rose to start early on the morrow.

Thursday, 11th.—At 7 o'clock in the morning we were again on our journey, having taken a slight refreshment; we expected to reach our third mission station for breakfast, as we did at half-past nine. This was the residence of Wm. H. Kinkle. His house is on a beautiful hill, commanding a fine view of the river. Here we met a government party of twelve, with Mr. Gibson at their head, who were engaged settling *palavers*. They had been successful, and there is now little likelihood of the river being again closed. Finding the people occupied with government matters, we had no opportunity of preaching; so, after breakfast, we continued our journey. We reached our landing-place at a quarter past one, and walked about a mile to a little town, where we preached; and having given the head-man charge of our canoe, we proceeded to *Bohlen*. The distance was about three miles. A road had been opened by Mr. Messenger. The country was hilly and beautiful. The mission-house was reached at sun-down. It is well situated

on a hill, and hills are seen on every side. Thé house is not yet finished, but is comfortable.

We received a kind welcome from Mr. and Mrs. Messenger, both of whom we found well.

Friday, 12th.—Was a *rest day* to us. We made many inquiries about the country, and instead of remaining with Mr. Messenger over Sunday, we determined to preach the Gospel beyond. Two young men had met us at Bohlen, who had taken the land route. They found the country fertile and populous; they were well received, and at fifteen places published the Gospel. It only takes two days and a night to reach Bohlen from Cape Palmas. It is therefore by the land journey between fifty and sixty miles. Our party now consisted of seven, including Dr. Fletcher, the colonial physician, myself, and five Christian natives. The first day we walked *thirty miles*, and arrived, tired and jaded, at *Diebo* at evening. The people met us at the town-gate with gladness, and when we were seated in front of the head-man's house, they presented a fowl, and prepared our supper. All were soon gathered round the strangers, and for the *first time* they heard the news of salvation. We were almost too fatigued to sleep, and the Sabbath was a welcome day. However, I preached in two towns, experiencing no obstacles, except that the people were offended at our not staying and eating with them. The people could scarcely understand the Grebo, and I spoke to them through two interpreters.

Monday, 14th.—We turned our faces homeward. The people had treated us most kindly; the head-man gave us his large house, and provided liberally for us. On leaving, I gave him a small "*dash*," with which he was delighted. Our walk back was more agreeable, because less hurried; we stopped by the side of the water-courses and refreshed ourselves, and at a large town we stopped and preached. At 6 o'clock in the afternoon we safely reached the station in good health and spirits.

Tuesday, 15th.—We took our canoe and descended the river; the current carried us down, and, aided by paddles, we reached our landing-place, at half-past seven in the evening. We had five miles to walk, and as it was a beautiful moonlight night, we preferred the walk to another night in a heathen town.

We had scarcely eaten all day long, as we did not wish to be detained on the river. At 9 o'clock P.M., we found ourselves com-

fortably seated at the Bishop's table, relating to our kind friends the incidents of our pleasant and profitable journey.

Wednesday, 17th.—Left Cavalla this morning, and meeting with delay, did not reach home till evening. We had been absent nine days, and had traveled about two hundred miles. My health was improved, and I felt in every respect better. But the crowning pleasure was, that I had preached the Gospel in many towns, and particularly among a tribe who had never before heard it. I have now a great desire to go beyond. I trust every year my life is spared, to advance farther and farther in the interior.

The weather was charming; the country hilly and beautiful; very fertile; the water pure, cold, and abundant; the timber fine; the rice crop luxuriant, and the people every where welcomed us.

Friday, 19th.—The steamers bring us sad news from home. We are directed to curtail our operations; at Hoffman Station, Mount Vaughan, and here, at the asylum, we have been obliged to reduce the number of our scholars.

Saturday, 20th.—Usual visit at station and native towns.

Sunday, 21st.—Preached at Rolla's, at 9 o'clock A.M.; at St. Mark's at half-past ten, and at St. James's, to the natives again at half-past two. Made a few calls on the sick, and occupied the evening in writing.

Tuesday, 23d.—Morning occupied with writing and recitations.

Wednesday, 24th.—The Edward arrived, bringing our long wished-for provisions, letters, etc. We are particularly rejoiced because she affords a passage for Miss Merriam.

Thursday, 25th.—Walked to Rocktown (twelve miles) and back, the same day! This is what I have never done before, but shall, I trust, do often again. As Mr. Toomy is in wretched health, the Bishop has given him permission to go in the Edward to the United States. Mr. James Adams, a candidate for orders, takes his place at Rocktown. He went up with me, and I introduced him to the king and head-men, and visited all the four towns with him, introducing him to the people. Returning to the house, we celebrated the holy communion, and I baptized the infant daughter of Mr. Toomy. We left at 4 o'clock, and reached the Cape at half-past five P.M.

Friday, 26th.—The mate and two of the seamen of the Edward called to see me to-day. They are pious men. They

attended our prayer-meeting in the afternoon. One of the seamen spoke, and the mate offered prayer.

Our meeting was small, but how refreshing! What a gathering of God's people! A seaman from London, and one from Ireland, the mate from Nova Scotia; a *Congo* led the singing; a half-dozen Christian men and women and myself—all with one heart and one mouth praising God on the coast of Africa!

"May thy kingdom come," when *all* shall know thee.

I went on board the *Edward* this morning, and secured Miss Merriam's stateroom. I was very sea-sick.

Saturday, 27th.—Visited the station and towns. Mrs. Hoffman was well enough to accompany me; and while I went to the heathen town, she spoke to the Christian women in the village.

I met a Krooman in town, whom I baptized on board the cutter *Enchantress*, in 1859. He has since been up the Niger to Rolla, on board the *Rainbow*. He told me that the Niger flowed far beyond Rolla, and canoes were constantly passing up and down.

In my late journey interior, I met a man who has travelled far interior, who spoke of a large river, that flowed toward the sea; that at its mouth were large ships, and from them the natives at the head-waters of the river received goods, cotton, guns, etc. He even said, that the river was called Niger. I think, there is little doubt that we have the sources of this famous river within five hundred miles of us.

Sunday, 28th.—Preached at St. Mark's. Took a lunch, and crossed to St. James's, where again I preached. The Christian seamen were with me. They rejoiced at the grace of God manifested to the natives. We re-crossed at 4 o'clock P.M., to attend our monthly missionary Sunday-school meeting, at St. Mark's. About eighty children present. Our interested friends from the sea added (for their bark) three dollars to the missionary collection.

Monday, 29th.—Sermon for an hour. Business and letters till 12 o'clock. Heard recitations. Resumed letters and business. The mail for Monrovia leaves tomorrow, and the *Edward* also.

Tuesday, 30th.—The *Edward's* sailing is postponed. The captain paid me a visit, and other company called, so that recitations were reluctantly omitted.

Wednesday, 31st.—I close my journal

to-night. We have been greatly blessed in health during the last month. Mrs. Hoffman has the chief charge of the school, and she finds her strength equal to the task, at least for a few hours daily. We bless God for his mercies, and rejoice in our work.

CHINA.

Letter from Rev. Mr. Schereschewsky.

SHANGHAI, June 2d, 1861.

REVEREND AND DEAR SIR: You are aware that some time last winter (that is February the 11th) I set out, in the company of two British officers, on a tour to Western China, Thibet, etc. The object of this undertaking on my part was to make explorations with reference to the missionary work in the interior, and also to get an opportunity of acquiring a greater command of the Chinese language. Now, we failed to carry out our main object. We found it impossible to penetrate into Thibet. This was owing, to some extent, to the obstacles thrown into our way by the Mandarins, but chiefly to the state of anarchy which now prevails almost all over the Empire of China. However, we succeeded to ascend the Yangtsekiang nearly two thousand miles, and thus to traverse almost the whole length of China, from east to west. We passed through the richest and most important provinces. We, indeed, reached the western frontier of China. We were the very first foreigners who penetrated so far in the Celestial Empire as such, and this was quite gratifying, especially to me, who had thus the pleasure of being the first Protestant missionary who traversed, and carried the word of God to, those distant and unknown regions. I say the first *Protestant* missionary, for missionaries of the Church of Rome you will meet in almost every important town. They have succeeded, as it appears, to gather a considerable amount of converts. I met with native Roman Catholics almost every where. In some places they formed a large proportion of the population. I can not but think that the Church of Rome displays an uncommon amount of activity and energy in the conversion of the heathen—much more in proportion, I am persuaded, than is displayed by our own Church. It is a great pity that the true Church should not at least be as zealous to spread the whole

truth of God as the corrupt Church of Rome is to propagate her doctrines and superstitions. Our missionary force has of late been sadly reduced, and we are in constant apprehension, lest the Committee should resolve upon further retrenchment, and perhaps even upon recalling of missionaries. This would be a very melancholy event indeed. The unfortunate complication of affairs at home is of course the main cause of the rather discouraging condition of our mission; but enormous sums of money are now raised for war purposes. Why should not the Church raise sufficient means for the purpose of carrying on her truly holy war against the powers of darkness and the strongholds of the devil? But it is not my design on the present occasion to make an appeal; simply the fact of my witnessing such great activity on the part of the Church of Rome, induced me to make these remarks.

A full and particular report of my journey I shall transmit to you as soon as time and circumstances shall allow me to reduce my journal, in which I recorded almost every thing that I thought worthy of notice, to a readable and connected shape. In the mean time allow me to state that I am, for the present, prosecuting my work pretty much in the same way as I formerly did, chiefly consisting in the further study of the Chinese language, (the Chinese language can not be studied too much,) and in translating the Psalms into the vernacular of Shanghai, etc.

Letter from Rev. D. D. Smith.

CHEFOO, *July 13th*, 1861.

It is just two years to-day since you bade us "good-by" on the Golden Rule, and my mind reverts to that occasion with deep interest.

I am making progress in this language, this new dialect. We have not yet finished the repairs necessary for our new house, but in a week or two we hope to get rid of the carpenters.

We are still greatly pleased with this country. It is very healthy, and abounds in every thing that will render us happy. I only yearn to be able to preach to the people.

I pray that these troubles in our homes may have the gracious effect of driving our people more zealously to the place of prayer, that all these calamities may be for the blessing of the Church.

You can scarcely tell how intensely eager and anxious we are to hear from home now.

JAPAN.

Letter from Rev. C. M. Williams.

NAGASAKI, *June 18th*, 1861.

REVEREND AND DEAR BROTHER: It can be as little satisfactory to you to receive, as it is to me to write a letter, when there is no proper missionary work to report. A few Testaments and tracts given, and religious conversation with some few Japanese, in whom we feel confidence, while full of interest to us, are not facts of sufficient importance to form the subject of a communication to you, as no hoped-for results — the touching the conscience and conversion of the heart to God — are yet manifest. To report such cases, before some evidences of the moving of the Spirit of God, leading them to repentance, and to bring forth the fruits of faith, are seen, can only create false impressions.

It may appear singular that so little has been accomplished; but the peculiar difficulties of our situation, the antecedents of Christianity in Japan, the jealousy of government, the sweeping clause in the Treaty, that "Americans shall not do any thing calculated to excite religious animosity," the ramifications of the system of espionage, reaching every where, alike the cottage of the poor and the "forbidden inclosure" of the "Son of heaven," should all be kept in mind. When these things are fully comprehended, it will be seen that great caution is necessary. A false step may be fatal, and surround us with such a host of spies, that intercourse with the people will be virtually cut off.

LAW AGAINST CHRISTIANITY UNREPEALED.

Though the practice of trampling on religious emblems is abolished, still the law against Christianity is yet unrepealed. You are aware that the laws are published by being written on boards, and exposed in a public place on the streets. On one, in front of the residence of the Governor, is written: "Forbidden things: 1st. The sect of Christians (Kirishitan.)" This must create the impression on the minds of the Japanese that the government regards Christianity as the greatest of all evils, and its prohibi-

bition of first importance. It must be remembered, too, that they are unable to draw a distinction between Protestant and Roman Catholic Christianity.

MEANS EMPLOYED TO PREVENT CONVERTS.

The means used by the authorities to prevent converts to Christianity being made, are most thorough, and if strictly observed, would be most effectual. The head-man of each street, at the beginning of the year, presents to the Governor the following declarations: *First*, one signed and sealed by all the residents in his street, men, women and children: "Hitherto we have not been of the sect of Christians. Our sects are written above our individual names. If there should be a wish to change our sects, we ought to inform you of the abandonment (of our previous faith.)" The *second* is made by every five *heads of houses*, and is to this effect: "We have not been negligent in searching constantly for the sect of Christians, among our band of five men, and have mutually made examination. The above certainly observing, we have received, and affixed the seal of the temple (to which each belongs.) If there should be any doubtful (suspicious) circumstances, we ought immediately to give information. If any (by us) concealed fact is disclosed, you may order whatever (punishment you wish for our) crime." The *third* is by the head-man of the street: "Having made examination into the sect of all the above persons, and having caused the temple seal to be affixed, I present this. If there is one who errs from the above meaning, you ought to order (punishment for) the crime to us."

Thus each individual is compelled to sign a paper once a year, declaring that he or she is not a Christian, and also specifying the sect of Buddhists to which he belongs. Should a person become a Christian, it must necessarily be known to government, for all true Christians must refuse to sign such a paper. But lest one should falsely sign it, every five heads of families are made spies on, and somewhat responsible for, all the members of the five families. Then, too, they have to get the Buddhist priest to affix his seal, thereby making the certificate of the class most interested in preventing the spread of Christianity, necessary to settle the soundness of the faith of each person in the community. Should the priest have his suspicions of any one who in-

clines to Christianity, he will have only to withhold his seal, and this would lead to a strict inquiry into the conduct of the suspected person. At present, though these forms are all observed, and these declarations are made, the heads of houses do not examine into the religious belief of their neighbors. And there is, probably, sufficient public opinion against giving information to government, to deter most persons from incurring the odium which attaches to an informer, unless he was prompted by revenge, or a love of filthy lucre, in some base fellow, sunk too low for public opinion to reach, should induce him.

ANOTHER METHOD.

Another most effectual method which has been adopted for the suppression of Christianity, is the appeal they make to the cupidity of men. They offer large rewards to all who inform of those who become Christians. On the "statute boards," in front of the Governor's residence, the tariff of prices paid for the discovery of Christians is still publicly made known. Formerly the money was also placed there, to be the more tempting inducement to passers-by, to hunt out believers in this proscribed sect. To one who should inform on a Christian of the sect called Bateren, was offered five hundred pieces of silver, in value about five hundred and sixty Mexican dollars. For one of the sect called Iruan, three hundred pieces of silver was given. For a person who had been a Christian, but had renounced his faith, and become Buddhist, three hundred pieces. For one who had lived with a Christian, one hundred pieces. For the discovery of a member of any sect, other than the two mentioned above, was given one hundred pieces. A check, however, on false accusations, is found in the treatment of the accuser. He is kept in custody till the charge is substantiated. If the accusation proves false, he is punished.

PREPARATORY WORK.

By what is said above, of having no strictly missionary work to report, I do not wish to convey the idea that missionaries in Japan are idle, or have nothing to do. There is a preparatory work, the acquisition of the language, and preparation of books, which must be done, and which will tax all the energies, time, and talents of the most gifted and most studious for many years. Nor would I give the im-

pression that we are discouraged by the difficulties which meet us. For one, I may be permitted to say, that they are neither so many nor so great as I anticipated before coming here. But if they were a hundred-fold more and greater than they are, we have no right to be discouraged, so long as we have the Bible in our hands, and can there learn that the heathen have been given to the Son of God for his inheritance, and the uttermost parts of the earth for his possession, and that to his Church the promise has been made, that "the abundance of the sea shall be converted unto thee." Instead of being cast down, we can only thank God for what he has already done for us, and take courage, believing that for the future, he will do for us, and for his Church, "far more abundantly than we can ask or think."

MEDICAL DEPARTMENT OF THE WORK.

There is one feature in our missionary work which is so encouraging, that I can not forbear to make some mention of, though it belongs to another to report to you on this branch—the practice of medicine among the natives. Dr. Schmid is succeeding admirably in his labors among the Japanese. He has treated successfully a number of difficult cases, and, as a consequence, is fast gaining a reputation for skill. His success, together with his kind attention to the sick, bring him a large number of patients, many of whom come a long distance to consult him. The number of his patients is rapidly increasing, and soon he will have more to do than he can possibly attend to.

Please accept my warm thanks for the two letters you have so kindly written me, and also for the newspapers, at this time so full of details of most painful interest. The condition of our country is most distressing. What will be the end of these troubles, it is impossible to foresee. The people of God can only look up to him who "doeth according to his will in the armies of heaven, and among the inhabitants of the earth," and pray him to avert the calamity which threatens our land. The present unsettled state must seriously affect the receipts. It is sincerely to be hoped that your embarrassments may speedily terminate, and that the Committee will not be compelled to order farther retrenchment in the missionary work of the Church.

MISCELLANEOUS.

The Islington Institution.

THE following is the report of the Principal for the last year :

It is impossible to review the history of the institution during the past year without feelings of gratitude and praise. At no former period, since the establishment of the college, have the students been so numerous; they have, with few exceptions, enjoyed uninterrupted bodily health, and the missionary spirit, exhibited in various ways, has in almost every instance, ratified the selection of the Committee, and given promise of much future usefulness in the active mission-field. The number of students reported three years ago was twenty-two; the year following, twenty-eight; last year, thirty-four. There has been a further addition, during the present year, of six, making an average in residence for the past twelve months of forty. To God, who alone can incline the hearts of men, and fit them for his service, be all the glory. We have to lament at the present time a diminution of funds; but will He who has graciously raised up men suffer this diminution to continue? Having bestowed the greater blessing, will he not vouchsafe the less? "The life is more than meat, and the body than raiment."

The increase above referred to has not been occasioned by the adoption of a lower standard of qualification and attainment; but is owing partly to the fact, that candidates have presented themselves in larger numbers than heretofore, and partly, we may hope, to the growing conviction of the friends of missions throughout the country, that, as the minister at home should be the highest style of Christian, so the missionary abroad should be the highest style of minister; and that, if that day is to be hastened when "from the rising of the sun even unto the going down of the same, the name of the Lord shall be great amongst the Gentiles," we must not present to him "the torn, and the lame, and the sick, as an offering." (Mal. 1.) Notwithstanding the increase in our numbers, the candidates accepted still bear a small proportion to those whom the Committee feel constrained, from a sense of duty, to decline. Sixty-five students have resided in the institution for a longer or shorter period during the past year. Several of these, after a

term of probation, have either been declined by the Committee, or have (in one or two cases) voluntarily withdrawn from the Society. Fifty-five continue connected with us: of these, fourteen have left the institution with a view to their various spheres of foreign labor; two are pursuing elementary studies elsewhere, preparatory to their rejoining the college; and the remaining thirty-nine are in residence at the present date.

The importance of the institution as a means of supplying suitable agents for the work of the Society is strikingly exhibited by the fact, that whilst our Universities have hitherto only yielded, during the past half-century, eighty or ninety accepted candidates, (about half of whom are still in the field,) there have gone forth from the Society's College, during the thirty-six years it has existed, more than 280 laborers, 120 of whom are still permitted to carry on this blessed work amongst the heathen. The reports of the missions from year to year show how highly the divine blessing has rested on the labors of these devoted men. May the present race of students prove no unworthy successors, following them as they follow Christ. So long as the Lord of the vineyard is pleased to vouchsafe us candidates of the right spirit and character, men of genuine piety and unwearied zeal, of a loving and self-sacrificing spirit, of sound judgment and sanctified common-sense, together with such a measure of mental energy and aptitude as shall give promise of the acquirement, at no distant date, of a foreign language, we may not doubt that the institution will be privileged to send forth those who will not only build on the foundation, and carry on the work of their predecessors, but also go forward to the "regions beyond," and make known the name of the Saviour where hitherto it has never been heard.

The evangelistic efforts of the students continue to be carried on with zeal and earnestness. In addition to the stated services in the Irish courts, to which reference has been made in former reports, a weekly prayer-meeting has been established, attended by an average of thirty or forty poor persons. The bargemen on the canal are addressed every Sunday afternoon. When the students first commenced their efforts on behalf of this neglected class of men, scarcely one of them possessed a copy of the Scriptures. During the past year, nearly three hun-

dred have been induced to purchase, at a reduced price, the New Testament; and many are found carefully reading the Word when the students pay their accustomed visits. Owing to the extensive building operations in Highbury, large bodies of brickmakers, bricklayers, and carpenters have been brought together: these have been regularly visited and addressed by the students. A similar work has been carried on in the cattle-lairs and coal-yards. During the summer months, ten or twelve different open-air preaching-stations were occupied on the Sunday evenings, under the direction of the Committee of the Islington Church Home Mission. By efforts such as these, the missionary spirit is fostered, and much valuable experience gained by the students, whilst at the same time, an incalculable benefit is being conferred on hundreds, and even thousands, in the immediate neighborhood of the institution.

In closing this report, the Principal desires to express his sense of the invaluable services of the Vice-Principal and Tutor, whose labors and energies are unceasingly devoted to the best interests of the students; and who, by their ready and kind coöperation, have greatly assisted and relieved him in his onerous and most responsible duties.—*From Report of Ch. Miss. Soc., England.*

Missionary's Children's Home.

The number of children in the "Home" on the 31st of March, 1861, was thirty-four boys and thirty-five girls; total, sixty-nine. The health of the children, and their progress in their studies, have been satisfactory.—*Id.*

Services in the Native Languages of Africa.

ONE of the most interesting features of the Mission of the Church Missionary Society in Sierra Leone is, that therein are brought together natives of the various portions of the continent of Africa. The population is composed chiefly of re-captured slaves. It is stated that one hundred different languages are spoken among them. This, of course, affords remarkable facilities for sending the Gospel to portions of Africa from which these persons were taken.

The following extract relates to the employment of agencies thus prepared :

The religious services in the Colony have from its first days been performed in the English language, as the variety of native languages has induced the inhabitants to adopt English as their ordinary medium of communication. But regarding Sierra Leone as a basis for the Yoruba Mission, and for other missions in the interior of Africa, it becomes important to keep up in Sierra Leone some of the leading missionary languages of Africa, in the hope that suitable native teachers may be prepared, in the educational establishments of Sierra Leone, for employment in their fatherland. With this view, a service in Yoruba is kept up in Kissy by Isaac Spencer, a catechist. It takes place immediately after the morning service, and is well attended. The average number is from 100 to 150. "The Yoruba people seem to take a great delight in this service, as the most ignorant can understand the word of God in their own language."

The native minister of Murray-town thus describes the effect of a sermon in the Yoruba language to the people of that tribe in his congregation :

"Mr. Spencer, the Yoruba catechist, came over from Kissy, and gave a most touching address from Heb. 9 : 27 : 'It is appointed unto men once to die, but after this the judgment.' The people were very attentive. The words came home. It is now five months since, yet the address is as fresh in their memories as if it had been delivered yesterday."

The following narrative occurs in the journal of the Rev. George Nicol :

"On Trinity Sunday, the Rev. Mr. Taylor, according to arrangement, came up to Regent, and conducted an entire service, and administered the holy communion in Ibo. It was proposed several weeks before, that there should be a large gathering of as many Ibos as could be conveniently called together, for the purpose of hearing in their own language the wonderful works of God. The majority of my people at Regent, be it observed, are of the Ibo tribe. The proposal was warmly seconded by the leading men of my congregation, and on Trinity Sunday many Ibos from the surrounding villages, and even Freetown, had congregated in the parish, and the spacious church was full to overflowing. The morning service was

conducted in English. Mr. Taylor read the prayers, and I preached from Isaiah 45 : 22. I alluded to the importance of the occasion which had especially called us together. The sacrament was, for the first time in the history of this colony, to be administered in their own language. God had indeed done great things for us, whereof we ought to be glad. Many devoted missionaries, as Johnson and Butscher ; many influential Ibos, as Langley, Wilhelm, and Jenkins, desired and longed to see the day, but died without the sight. Nearly four hundred communicants presented themselves before the holy table. Mr. Taylor, in a very impressive manner, delivered the bread and cup in Ibo, and I followed in English. It was a solemn season, and was made a blessing to many a soul. The afternoon service was conducted entirely in Ibo. Many were melted to tears ; and at the close of the service one and another said to me : 'We are without excuse : we have heard the word of God read and preached in our own language. Johnson told us we should see this day.' On Monday, we had a large Ibo missionary meeting, when Mr. Taylor interested his hearers by giving them a detailed account of the Lord's work at Onitsha. I have great pleasure in stating that Regent church has two Christian teachers laboring in heathen lands, John Smart at Onitsha, and Henry Green at Ibadan, in the Yoruba country. We thank God for this."

The following extract relates to an effort on the part of one of the missionaries in Yoruba to induce the natives to aid in the support of missions. It is undoubtedly wise to make them fellow-helpers in the way of giving material aid, and not to allow them to depend entirely on foreign support. In the African Mission of our own Church this matter is now receiving attention. We hope the day is not distant when the aid thus derived will not be small.

Mr. Hinderer is able also to report the success of his efforts to awaken the converts to a sense of their duty to contribute to the support of the mission :

"On March 16th, a large and troublesome piece of work was finished, which had lasted several weeks, by the men of my congregation — the rebuilding of our

church-roof. The church wanted a new thatch, and though the men of my congregation are few for such a work, yet I thought it right to call upon them to do it, instead of the Society. But one of the leading men among them objected, and could see no reason why they should do it. This called for an explanation on my part of the nature of active Christianity, on Christian charity in general, and missionary work in particular, both which are the duty and privilege of a Christian, and which, among new converts, are to begin with work of this kind, with repairing and building their own places of worship, and supporting their own poor, etc.; and I am happy to add, it required not another word on my part: with cheerfulness they not only re-thatched, but rebuilt the whole church-roof, for it was found to be wholly eaten by the white ants, so that not a rafter was found to be good. As to the poor and sick, they have since not only contributed as usual from their monthly collections for that purpose, but have more individually helped them, some fetching wood to make fires, the universal remedy in all sicknesses in this country, even to a little-finger ache; others bringing medicine, or money for the same, and food for the patient. Even our school-children have lately begun, at the suggestion of their schoolmaster, to put by a weekly contribution of five cowries each—they wanted to give ten—as a sick-fund among themselves for children.”

Letters received from Mr. Hinderer to the close of the year report the continuance of all the evils connected with the war.

Good News from New-Zealand.

THE state of New-Zealand for some time back has been a source of great anxiety to all who have watched the progress of Christian truth in those islands, and who have marked the gradual improvement of a barbarous race under its influence. A sad war broke out between the Governor and the natives, of which we may with truth say: “Behold, how great a matter a little fire kindleth.” The dispute was about a block of land of some five hundred acres, which the Governor wished to purchase, but which the head of the tribe, acting on behalf of the larger number of the owners, was unwilling to give up. The question was, whether the chief had a right so to interpose. It was evidently a

point for investigation and inquiry before a competent tribunal. We should so deal with such a question in England. Suppose the government wanted to buy from a cottier in the neighborhood of Portsmouth or Plymouth a piece of land as a site for their new fortifications, and the squire of the neighborhood was to interpose, and a question arose as to his right to do so, would the government forthwith bring down soldiers from the garrison of Portsmouth or Plymouth, and proceed to take forcible possession of the land? Not at all. The question would have been brought into a court of law, and there decided upon. But that was done in New-Zealand which would not have been done in England. The Maoris are her Majesty’s subjects. They were recognized as such by the New-Zealand constitution. Yet they were treated as though they were aliens. No appeal to law was permitted; no judicial tribunal appointed to decide the question. The military were at once marched upon the land, and took forcible possession of it. The Maori chief felt himself unjustly treated, and he and his people took up arms in self-defense. War ensued, and raged severely in the western district of the north island for more than a year. At the end of that time the chief’s people gave in, but great mischief had been done throughout the island. The natives had lost confidence in the government. They saw the Taranaki chief unjustly treated, and his claims set aside by military force. They saw fresh troops continually arriving, and other chiefs knew not who might next be struck down. Disaffection increased, and there was every prospect of war breaking out on a more extended scale, one which would have involved the whole race, and which, not without great loss to this country, would have ended in their extermination.

Here at home great anxiety was felt upon the subject. By the Bishop, and nearly all the clergy in New-Zealand, and by the Church Missionary Society at home, every possible effort was made to inform the public mind, and to bring the force of public opinion so to bear on the subject, as that the injustice of the war might be understood, and measures taken to stop it before it became more serious. But besides this, many prayers were offered by God’s people, both in England and New-Zealand, that he would, by his providence, overrule events to a favorable issue.

Meanwhile prayer has been answered, and hopeful events have occurred which encourage the expectation that the war will not be resumed. Colonel Gore Browne has been transferred from the government of New-Zealand to that of Van Diemen's Land; while Sir George Grey, who for so many years of a very critical period was enabled so to direct the affairs of New-Zealand as to provide for the best interests of the native and European races, has been appointed to succeed him. His arrival in the distracted colony has caused great joy and been regarded as the harbinger of better times. In addition to this, the ministry under whose guidance Colonel Browne committed himself to this disastrous war has been defeated, in the results of a gen-

eral election, on this question of the war, the convictions of the majority of the colonists being decidedly against their policy, and another ministry, in favor of peace on fast and honorable terms, has come into office. Let us trust that all causes of dissension and distrust will be removed, and such wholesome laws and regulations introduced as will prevent all future collision between the races.

In the midst of these troublous times, the missionaries have continued to prosecute their labors, and the expectation is entertained that before the close of the year ten or twelve well-qualified natives will be admitted to holy orders, to be supported by the native Christians themselves.—*Ch. Miss. Gleaner.*

INTELLIGENCE.

DEATH OF THE REV. DR. TURNER. *Extract from Minutes of a Special Meeting of the Foreign Committee, held on the 24th December, 1861.*

Whereas, Our Heavenly Father has been pleased, in his wisdom, to take away from us, by death, our revered friend and senior member of this Committee, the late Rev. Samuel H. Turner, D.D., therefore,

Resolved, 1st, That while, with the other members of our Church, we deplore the great loss which is common to us all, we are, nevertheless, truly grateful to our Heavenly Father that the Church was permitted to enjoy so long, in the person of our deceased friend, the admirable example of kindness, sincerity and uprightness which distinguished him as a man, of earnestness, spirituality, devotion and faith, which characterized him as a Christian, and of fidelity to the truth of Christ which marked his whole career as a Theological teacher. We are grateful that he lived so long as to witness the large benefits of his labors, in the character and success of many who, through a term of more than forty years, had passed from his faithful training into the ministry of the Gospel, and who were ever ready to call him blessed; and that, at last, when his piety had grown constantly with his years, and with his faculties undimmed, and his usefulness unabated, he was gathered to his fathers, "like a shock of corn, fully ripe."

Resolved, 2d, That we mourn for our departed friend specially, as a member of this Committee, who exhibited always the truest zeal for the Missionary work, whose counsels were always wise, his measures discreet, and his policy just and clear. We lament him as one who habitually presided over our deliberations, and in whose right-mindedness

and impartiality we could always confide, and whose dignified simplicity made him revered as well as beloved.

Resolved, 3d, That as the only demonstration we can now make of our reverence for his memory, this Committee will proceed as a body to attend the funeral of our deceased friend and fellow-member.

Resolved, 4th, That a copy of these resolutions be sent to the family of the late Dr. Turner, with the expression of our joint and earnest sympathy.

RETURN OF MISSIONARY TEACHERS.—Miss Merriam, of the mission in Africa, reached this country on the third of November; and Miss Conover, of the mission in China, early in December, both much improved in health by the voyage home. The Committee regret the loss of their valuable services in the missionary work.

MISSION IN GREECE.—Letters of recent date have been received from Athens. The missionaries are much rejoiced by the result of the late meeting of the Board of Missions, so far as relates to their work.

LIST OF PACKAGES RECEIVED TO DECEMBER 15TH, 1861.

FROM	FOR	ARTICLE.	FORWARDED BY
NO ADVICE	Rev. T. J. Thompson. Africa.....	1 parcel	Erig J. H. Jones.
NO ADVICE	St. Mark's Hosp. Fair. "	1 parcel	"
Mass., Old Saybrook—Mrs. Hart.....	Rev. C. C. Hoffman. "	1 box	"
N. Y., New-York—Capt. Waring.....	Miss E. E. Griswold. "	1 box	"
Pa., Philadelphia—W. Ball, Esq.....	Mrs. J. G. Auer. "	2 boxes	"
Me., Bangor—Mrs. Griswold.....	Miss E. E. Griswold. "	1 box	Bark Greyhound.
N. Y., Williamsburgh—Calvary S. S.....	Rev. T. J. Thompson. "	1 box	"

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from October 1st to December 15th, 1861.

Maine.		Great Barrington—St. James', Silas	
Gardiner—Christ.....	\$29 00	Sprague, Esq.	\$20 00
Vermont.		Jamaica Plains—St. John's, for Africa,	60 00
		Newton Corner—Grace, for China, \$17;	
		" G." for China, \$104.....	121 00
Norwich—St. Andrew's S.S.....	\$2 00	South-Boston—St. Matthew's.....	18 50 \$244 50
Sheldon—Grace.....	9 25 11 25	Rhode Island.	
Massachusetts.		Bristol—St. Michael's S. S., Bp. Gris-	
Boston—Advent.....	5 00	wold Class, for Af.	5 00
" Annie B. Leeds and Benjamin		Newport—Zion S. S., ed. Alex. Griswold,	
Leeds, each \$10	20 00	Af	10 00 15 00

Connecticut.

<i>Bethany</i> —Christ.....	\$5 00	
<i>Hamden</i> —Grace.....	15 00	
<i>Meriden</i> —A Friend to Missions.....	20 00	
<i>Middletown</i> —Holy Trinity S. S., for Af., \$20; "A Friend of Missions," \$10.....	30 00	
" Through Bp. Williams, for Africa.....	5 00	
<i>Monroe</i> —St. Peter's.....	5 00	
<i>Southport</i> —Trinity.....	19 00	
<i>Stratford</i> —Christ, for Africa.....	31 55	
<i>Watertown</i> —Miss H. P. B.....	1 00	\$181 55

New York.

<i>Brooklyn</i> —Mrs. Brooking for ed. Anna Brooking, Africa.....	20 00	
" Mrs. Heerd, ed. Dan. Osgood, Africa.....	20 00	
<i>Cooperstown</i> —Christ, a lady member.....	2 00	
<i>Fishkill</i> —Trinity, through Rev. E. W. Henning, for Africa.....	14 00	
<i>Glenham</i> —Free Ch. of St. John Baptist, \$3; S. S., \$1, for Africa.....	4 00	
<i>Greenpoint</i> —Ascension. Proceeds of Little Mary's Fair for Africa.....	5 00	
" A Communicant.....	1 00	
<i>Irvington</i> —St. Barnabas.....	5 00	
<i>Newtown</i> —St. James.....	13 00	
<i>New York</i> —Holy Innocents, Mrs. Mason for St. Mark's Hospital, Af.....	1 00	
" St. Mark's, a member, by Dr. Vinton.....	50 00	
" St. Stephen's, Miss Mansfield.....	5 00	
" Trinity Chapel, for Africa.....	218 85	
" American Bible Soc. for distribution of Scriptures in Brazil.....	400 00	
" Through Miss S. O. H., for Hoffman Station, Africa.....	102 00	
" Capt. A. Proal.....	5 00	
" "A Friend of Africa," for Af.....	100 00	
" Miss Elizabeth M. Turner, for support of a teacher at Graway, Africa.....	25 00	
" Geo. D. Morgan, Esq.....	100 00	
<i>Oyster Bay</i> —Christ, for Africa.....	5 83	
<i>Pelham</i> —Christ Ch., Pelham Priory, ed. Nannette Bolton, Af.....	15 00	
<i>Piermont</i> —Christ, S. G. H.....	2 50	
<i>Pottdam</i> —Trinity S. S.....	2 00	
<i>Rockaway</i> —Trinity.....	12 00	
<i>Saugerties</i> —Trinity, by Rev. E. W. Henning, for Africa.....	14 25	
<i>Sing Sing</i> —Trinity, for Africa.....	21 28	
<i>Wappinger's Falls</i> —Zion, by Rev. E. W. Henning, for Africa.....	14 50	
<i>Whitestone, L. I</i> —Grace S. S.....	18 14	
<i>Westchester</i> —St. Peter's, for Africa.....	96 18	
<i>Yonkers</i> —St. John's, by Rev. E. W. Henning, for Africa, \$52.64; S. S., ed. Beach Carter, Africa, \$30.....	82 64	
" St. Paul's, for Africa.....	10 00	1835 17

Western New York.

<i>Auburn</i> —St. Peter's.....	15 82	
<i>Brookport</i> —St. Luke's.....	3 00	
<i>Buffalo</i> —St. John's.....	24 07	
<i>Geneva</i> —Trinity.....	1 00	
<i>Guilford</i> —Christ.....	5 00	
<i>Manlius</i> —Christ.....	10 00	
<i>Onego</i> —St. Paul's.....	10 60	
<i>Syracuse</i> —St. James.....	4 00	
<i>Utica</i> —Trinity.....	17 50	90 99

New Jersey.

<i>Newark</i> —Trinity, \$36.80; China, \$2.50.....	88 80	
<i>New Brunswick</i> —Children's Hoffman Soc., for Africa.....	6 00	
<i>Miscellaneous</i> —"A Friend".....	5 00	49 80

Pennsylvania.

<i>Bloomsburg</i> —St. Paul's.....	\$11 02	
<i>Brownsville</i> —"A Friend to Missions," for St. Mark's Hospital, \$10; for Hoffman Station, \$5.....	15 00	
<i>Chester</i> —St. Paul S. S., for China.....	48 00	
<i>Cressona</i> —Grace.....	1 65	
<i>Germantown</i> —Christ, China and Af.....	70 00	
" St. Luke's, a member, for Africa.....	50 00	
<i>Lancaster</i> —"For Africa".....	10 00	
<i>Lower Dublin</i> —All Saints.....	41 75	
<i>Philadelphia</i> —Cape Palmas Female Orphan Asylum Soc.....	71 67	
" St. Luke's, $\frac{1}{2}$ Collections at Meeting of the Board of Missions.....	240 69	
" A lady.....	1 50	
<i>Pittsburg</i> —St. James' S. S., for Africa.....	9 18	
<i>Pottsville</i> —Trinity, Infant S. S., for Cavalla.....	4 05	
<i>Radnor</i> —St. David's.....	8 00	
<i>Schweykill Haven</i> —St. James.....	1 00	
<i>Tuscarora</i> —Zion S. S., for Africa and China.....	10 00	\$593 51

Delaware.

<i>Wilmington</i> —"Amicus".....	2 00	
" Capt. S. F. Dupont, by Rev. E. W. Syle.....	20 00	22 00

Maryland.

<i>Baltimore</i> —Ascension S. S., ed. in Af.....	20 00	
" St. Paul's.....	59 79	
" Judson M. Duckett, Esq.....	10 00	
<i>Baltimore Co.</i> —St. Thomas' Par., Savings of three little girls for Africa.....	10 25	
<i>Cambridge</i> —T. J. H. Eccleston, Esq., $\frac{1}{2}$ for Africa.....	10 00	
<i>Cumberland</i> —Emmanuel S. S.....	7 50	
<i>Georgetown, D. C.</i> —St. John's S. S., $\frac{1}{2}$	25 00	
" "C".....	10 00	
<i>Townsonstown</i> —Trinity.....	25 00	
<i>Fairfax Co.</i> —Theological Sem., S. S. class ed. W. Sparrow, Af.....	1 50	
" Wm. and Martha for Orphan Asylum, Af.....	2 00	
" Mount Zion Station, ed. Wm. Appleton, Af.....	9 06	
<i>Washington Co.</i> —College of St. James' Chapel.....	25 00	
<i>Washington, D. C.</i> —"L," for China and Africa.....	20 00	235 10

Ohio.

<i>Cleveland</i> —St. John's S. S. of Africa.....	9 97	
<i>Gambier</i> —Harcourt Par.....	103 15	
<i>Springfield</i> —Christ, Infant S. S.....	3 50	
" Master Geo. Cummings.....	50	
<i>Steubenville</i> —St. Paul's.....	18 43	135 55

Illinois.

<i>Rockford</i> —E. A. Robertson.....	5 00	
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Michigan.

<i>Detroit</i> —Mariners' Ch.....	3 00	
<i>Grand Rapids</i> —St. Mark's S. S., for Af.....	3 13	6 13

Miscellaneous.

<i>France, Paris</i> —Mrs. Julia Roubel.....	4 00	
"X".....	10 00	
"Z".....	10 00	24 00

Legacies.

<i>N. Y., Rochester</i> —Estate of late Mrs. Silas, D. Mumford, (balance).....	2887 33	
Total since Oct. 1st, 1861.....	\$5865 88	